

# THE CRITICAL REVIEW.

For the Month of June, 1772.

## ARTICLE I.

*A Tour to London; or, New Observations on England, and its Inhabitants. By M. Grosley, F. R. S. Translated from the French by Thomas Nugent, LL. D. Two Vols. 8vo. 8s. sewed. L. Davis.*

**N**O compositions are, in general, farther removed from perfection than books of travels. To give such an account of a foreign country as may be able to sustain a strict and critical examination, there seems to be required a variety of advantages which are very rarely united in one person. It is not sufficient that the traveller be free from that blind prejudice, and that rooted antipathy, which distinguish the vulgar of contending nations; he must even divest himself of that predilection which it is natural to conceive in favour of objects and manners to which we have been long habituated; a predilection which steals insensibly upon the most candid and philosophic minds. He must also possess a perfect knowledge of the language spoken in the country he pretends to describe; he must have an extensive acquaintance with its inhabitants, in every station of life; and his residence must be of considerable length, that he may be able to obtain full and deliberate information upon the infinitely various points that may be worthy of enquiry, and that he may have an opportunity to confirm, to correct, or to efface those hasty impressions which he must have received upon his first arrival.

If the author, whose work is the subject of our present consideration, is tried by this criterion, he will be found to fall

greatly short of the standard we have fixed. M. Grosley was totally ignorant of the English language, and made no attempts to acquire any knowledge of it. His stay in this country was exceedingly short; the information he received was imperfect, erroneous, and frequently misunderstood by him. Though he appears to be in a great measure void of national rancour and aversion, though his pages are not stained with those illiberal invectives with which the English have been loaded by former French observators, and which, indeed, have been answered by equally gross abuse on the side of our own countrymen; yet he cannot be entirely acquitted of prejudice. In some instances, he relates things simply as he saw them, and makes those observations which naturally arise from the subject, ingenuously, frankly, and without affectation. In other cases he seems to have set out with a pre-conceived opinion, imbibed from former writers on the same topics; and in order to support a favourite system, observations are multiplied, facts are twisted and misapplied, reasons are invented, with a degree of obstinate perseverance which cannot fail to give disgust.

By descending to particulars, we shall furnish the reader with specimens of the work, and with proofs of the justness of our criticisms upon it.

In the account the author gives of his journey from Dover to London, we find the following passage.

‘The farm-houses, which are situated on the side of the high-roads, or near them, being built of brick, and covered with tiles, have glass windows that are kept in the most exact order. The barns are likewise built of brick, there are only a few miserable ones thatched. The appearance is as comfortable within as without. We met a considerable number of carriages loaded with corn and hay, which were going to the ports. Each of the drivers (who were all either labourers or husbandmen) dressed in good cloth, a warm great coat upon his back, and good boots on his legs, rode upon a little nag; he had a long whip in his hand to drive his team; the horses were vigorous and in good plight, and drew with strong chains, instead of traces. England, however, has no persons, who are by profession occupied for the good of the state; the wealth of the country people is the result of their own industry. Public authority deems it sufficient to animate and encourage it: the magistrates would think they limited industry, if they undertook to direct it.’—

‘The towns, continues he, and villages upon the road, have excellent inns, but somewhat dear; at these an English lord is as well served as at his own house, and with a cleanliness much to be wished for in most of the best houses in France.’

These observations may seem of small importance, and they convey very little instruction to a native of this country. But such are the objects which naturally strike a foreigner upon his first

first arrival. They become deserving of notice by being contrasted with those of a similar nature in other countries; and there is no small degree of merit in bestowing due praise upon things so widely different from those with which we have been familiarised from our infancy.

We shall with pleasure give a number of other instances of the same impartiality. Where a transient glance was sufficient to acquire the knowledge of any point, where no favourite theory was concerned, we generally find the author's observations candid, judicious, and entertaining.

'From Rochester to London, pursues he, in a prospect moderately distant, is to be seen, on the right, the Thames, whose banks, covered with the most florid verdure, are planted in an irregular manner with very high trees. Sloops, merchant-ships, and first-rate men of war, ascend and descend in a majestic manner upon the river, their masts and sails being agreeably confounded with the boughs of trees along the shore.—

'I arrived in London towards the close of day. Though the sun was still above the horizon the lamps were already lighted upon Westminster-bridge, and upon the road and streets that lead to it. These streets are broad, regular, and lined with high houses, forming the most beautiful quarter of London. The river, covered with boats of different sizes, the road, the bridge, and the streets filled with coaches, their broad foot-paths crowded with people, offered to my eye such a sight as Paris would present, if I were to enter it by the finest streets of the Fauxbourg St. Germain, or of the Place Vendome, supposing those quarters of the town to be as much frequented by the common people, as by persons of quality.—

'The chief ornament which London derives from the Thames it is indebted for to nature alone: human industry, far from contributing to increase or show it to advantage, seems to exert itself only to destroy or conceal it. I am speaking of quays, which have been wanting ever since the building of London. All possible measures have been taken to conceal the prospect of this fine river, and the passages that lead to it: in a word, throughout the whole metropolis of London, the Thames, as much confined as the Seine was formerly at Paris, and as it is still between the bridge of Notre Dame and the Change bridge, has no other communication with the city, for the loading and unloading of goods but by stairs or wharfs, which are regularly shut except they are at work, which remain shut both Sundays and holidays, and which, in fine, form so many gutters to carry off the waters and filth of the city.

'The spacious canal formed by the Thames might present us with as noble and striking an object as the great canal of Venice, lined with palaces of the most sumptuous magnificence, and the most pleasing variety, and which have upon that canal their principal front: but the banks of the Thames are occupied by tanners, dyers, and other manufacturers, who there have an opportunity of easily supplying themselves with water. The streets where these manufactures are carried on are the dirtiest in the city: in fine, the bridges have no prospect of the river, except through a balustrade of stone, with a rail of modillions three feet high, very massy, and fastened close to each other; the whole terminated by a very heavy

cornice, and forming a pile of building of about ten feet in height. —I could not have a full view of the Thames, either on the side of the city or on that of Southwark, unless I entered the houses and manufactories which stand close to the river.'

These complaints, with regard to the state of this noble river are far from being new ; but the objects of them, while they fill a stranger with disgust, are apt to become familiar and indifferent to the inhabitants of London. Complaints, therefore, cannot be too often repeated till the defects that give rise to them are entirely remedied.

The pains taken to ornament the shops of the metropolis do not escape the notice of our traveller.

' The shops, says he, in the Strand, Fleet-Street, Cheap-side, &c. are the most striking objects that London can offer to the eye of a stranger. They are all enclosed with great glass doors ; all adorned on the outside with pieces of ancient architecture,—all brilliant and gay, as well on account of the things sold in them as the exact order in which they are kept ; so that they make a most splendid show, greatly superior to any thing of the kind at Paris.'

He is much struck with the bad effects of the smoke of sea-coal upon the capital. After having mentioned the dark and gloomy air which London receives from it, he proceeds :

' But it is not enough for this smoke to wrap up and stifle London, and its inhabitants : it brings upon them immediately and of itself a thousand inconveniencies, no less pernicious than disagreeable : inconveniencies which will augment, in proportion to the increase that London every day acquires.

' The vapours, fogs, and rains with which the atmosphere of London is loaded, drag with them in their fall the heaviest particles of the smoke : this forms black rains, and produces all the ill effects that may justly be expected from it upon the clothes of those who are exposed to it. Their effect is the more certain and unavoidable, as it is a rule with the people of London not to use, or suffer foreigners to use, our umbrellas of taffeta or waxed silk : for this reason, London swarms with shops of scourers, busied in scouring, repairing, and new furnishing the cloaths that are smoked in this manner. This scouring is perpetual.

' Even the buildings themselves feel the effects of the smoke, and nothing can prevent their being injured by it. The most considerable, to begin with St. Paul's, being built with Portland stone, which bears a great resemblance to the *Pierre de Tonnerre* in the whiteness and fineness of the grain, seems to be built with coal ; and the more so as the parts more exposed to the rain retain some degree of their first whiteness.

' The sad and gloomy air which smoke gives to buildings is one of the least injuries it does them : its corrosive particles act upon the stone, eat it away and destroy it.—Somerset-house is an instance of the great effect which the rust deposited by exhalations from sea-coal fires have upon buildings. The stones of that palace, which appears to have been built with the utmost care, are in filigreen work, reduced to the state of metal unequally corroded by *aqua fortis*.'

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After having considered what he calls the natural state of London, M. Grosley proceeds to take notice of the condition of the police. This he justly observes is, in comparison of that of Paris, highly negligent and imperfect. He instances the articles of public diversions, women of the town, the liberty of the press, the combats which so frequently take place among the mob, &c. His reflection upon this subject is as follows.

‘ Considering the well known taste of the English for combats of men and animals, and for those horrid scenes of slaughter and blood which other nations have banished from their theatres, I expected to find at London a people as sanguinary as ready to engage in quarrels; a people in whom the love of carnage equalled their pride and insolence; a people amongst whom tranquillity and security could not be established, except by redoubling precautions, and the measures required elsewhere for the support of the police: but I was mistaken, and perceived afterwards that I had just reason to exclaim:

Non istis vivitur illic

Queis tu rere modis: urbe hac nec purior ulla est,  
Nec magis his aliena malis.

‘ The city of London, destitute of troops, guards, and a patrol of any sort, peopled by unarmed men (for few wear swords except physicians, and officers when they are in their regimentals) reduced in the night to the superintendency of old men without arms, is guarded only by the divine commandment, “Non occides, Thou shalt not kill,” and by laws enacted against murder, severe, and rigidly observed, without distinction of rank or persons; whether it be that the law has had some influence upon the character of the people, or that the national character facilitates the exact observance of the law.’

We shall now give some specimens of the author's remarks upon the character of the people of this country. In the following detail of their behaviour to foreigners, the reader will with pleasure see the distinction he makes between the lowest rabble, and the class immediately above them.

‘ Amongst the people of London, says he, we should properly distinguish the porters, sailors, chairmen, and the day-labourers who work in the streets, not only from persons of condition, most of whom walk a-foot, merely because it is their fancy, but even from the lowest class of shop-keepers.

‘ The former are as insolent a rabble as can be met with in countries without law or police. The French, whom their rudeness is chiefly levelled at, would be in the wrong to complain, since even the better sort of Londoners are not exempt from it. Inquire of them your way to a street: if it be upon the right, they direct you to the left, or they send you from one of their vulgar comrades to another. The most shocking abuse and ill language make a part of their pleasantry upon these occasions. To be assailed in such manner, it is not absolutely necessary to be engaged in conversation with them: it is sufficient to pass by them. My French air, notwithstanding the simplicity of my dress, drew upon me, at the corner of every street, a volley of abusive litanies, in the midst

of which I slept on, returning thanks to God, that I did not understand English. The constant burthen of these litanies was, French dog, French b——: to make any answer to them, was accepting a challenge to fight; and my curiosity did not carry me so far. I saw in the streets a scuffle of this kind, between a porter and a Frenchman, who spit in his face, not being able to make any other answer to the torrent of abuse which the former poured out against the latter without any provocation. The late marshal Saxe, walking through London streets, happened to have a dispute with a scavenger, which ended in a boxing bout, wherein his dexterity received the general applause of the spectators: he let the scavenger come upon him, then seized him by the neck, and made him fly up into the air, in such a direction, that he fell into the middle of his cart, which was brimful of dirt.

‘ Happening to pass one day through Chelsea, in company with an English gentleman, a number of watermen drew themselves up in a line, and attacked him, on my account, with all the opprobrious terms which the English language can supply, succeeding each other, like students who defend a thesis: at the third attack, my friend stopping short, cried out to them, that they said the finest things in the world, but unluckily he was deaf: and that, as for me, I did not understand a word of English, and that their wit was of consequence thrown away upon me. This remonstrance appeased them, and they returned laughing to their business.

‘ M. de la Condamine, in his journey to London two or three years ago, was followed wherever he went, by a numerous croud, who were drawn together by a great tube of block tin, which he had always to his ear; by an unfolded map of London which he held in his hand; and by frequent pauses, whenever he met with any object worthy of his attention. At his first going abroad, being frequently hemmed in by the croud, which prevented his advancing forward, he cried out to his interpreter, “What would all these people have?” Upon this, the interpreter, applying his mouth to the tube, answered by crying out to him, “They are making game of you.” At last they became used to the sight; and ceased to croud about him, as he walked the streets.

‘ The day after my arrival, my servant discovered, by sad experience, what liberties the mob are accustomed to take with the French, and all who have the appearance of being such. He had followed the crowd to Tyburn, where three rogues were hanged, two of whom were father and son. The execution being over, as he was returning home through Oxford-road, with the remains of the numerous multitude which had been present at the execution, he was attacked by two or three blackguards; and the croud having soon surrounded him, he made a fight for the rabble. Jack Ketch, the executioner, joined in the sport, and, entering the circle, struck the poor sufferer upon the shoulder. They began to drag him about by the skirts of his coat, and by his shoulder-knot; when, luckily for him, he was perceived by three grenadiers belonging to the French guards, who, having deserted, and crossed the seas, were then drinking at an ale house hard by the scene of action. Armed with such weapons as chance presented them, they suddenly attacked the mob, laid on soundly upon such as came within their reach, and brought their countryman safe off to the ale-house, and from thence to my lodgings. Seven or eight campaigns, which he had served with an officer in the gens-d’armes, and a year which he afterwards passed in Italy, had not sufficiently inured

inured him to bear this rough treatment: it had a most surprizing effect upon him. He shut himself up in the house a fortnight, where he vented his indignation in continual imprecations against England and the English. Strong and robust as he was, if he had had any knowledge of the language and the country, he might have come off nobly, by proposing a boxing-bout to the man whom he thought weakest amongst the croud of assailants: if victorious, he would have been honourably brought home, and had his triumph celebrated even by those who now joined against him. This is the first law of this species of combat; a law, which the English punctually observe in the heat of battle, where the vanquished always find a generous conqueror in that nation. This should seem to prove, in contradiction to Hobbes, that, in the state of nature, a state with which the street-scufflers of London are closely connected, man, who is by fits wicked and cruel, is at the bottom, good-natured and generous.

' I have already observed, that the English themselves are not secure from the insolence of the London mob. I had a proof of this from the young surgeon, who accompanied me from Paris to Boulogne.

' At the first visit which he paid me in London, he informed me, that, a few days after his arrival, happening to take a walk through the fields on the Surry side of the Thames, dressed in a little green frock, which he had brought from Paris, he was attacked by three of those gentlemen of the mobility, who, taking him for a Frenchman, not only abused him with the foulest language, but gave him two or three slaps on the face: " Luckily, added he, in French, I did not return their ill language; for, if I had, they would certainly have thrown me into the Thames, as they assured me they would, as soon as they perceived I was an Englishman, if I ever happened to come in their way again, in my Paris dress."

' A Portuguese of my acquaintance, taking a walk in the same fields, with three of his countrymen, their conversation in Portuguese was interrupted by two watermen, who, doubling their fists at them, cried, " French dogs, speak your damned French, if you dare."

' I say nothing of the throwing of stones one day about noon, in the midst of Holborn, into a coach, where I happened to be, with three Frenchmen, one of whom was struck on the shoulder: those stones might, perhaps, have been aimed elsewhere, and have hit us only by accident.

— ' The politeness, the civility, and the officiousness of people of good breeding, whom we meet in the streets, as well as the obliging readiness of the citizens and shopkeepers, even of the inferior sort, sufficiently indemnify and console us for the insolence of the mob; as I have often experienced.

' Whatever haste a gentleman may be in, whom you happen to meet in the streets; as soon as you speak to him, he stops to answer, and often steps out of his way to direct you, or to consign you to the care of some one who seems to be going the same way. A gentleman one day put me in this manner under the care of a handsome young directress, who was returning home with a fine young child in her arms. I travelled on very agreeably, though I had a great way to go, lending an arm to my guide; and we conversed together as well as two persons could do, one of whom scarce understood a word spoken by the other. I had frequent conversations of this sort in the streets, in which, notwithstanding

standing all the pains I took to make myself understood, and others took to understand me, I could not succeed : I then would quit my guide, and say to him, with a laugh, and squeeze of the hand, *Tower of Babylon!* He would laugh on his side likewise, and so we used to part.

Having occasion to inquire for a certain person in Oxford-road, I shewed his address at the first shop I came to; when out stepped a young man, in white silk stockings, a waistcoat of fine cloth, and an apron about his waist. After having examined whether I was able to follow him, he made me a sign, and began to run on before me. During this race, which was from one end of the street to the other, I thought that my guide had interest in view; and therefore I got ready a shilling, which I offered him, upon arriving at the proper place; but he refused it with generous disdain, and taking hold of my hand, which he shook violently, he thanked me for the pleasure I had procured him.

M. Grosley accounts, in a satisfactory manner, for the antipathy of the English to the French, from the obstinate and bloody wars that have been carried on between the two nations, from the monuments which tend to preserve the memory of those wars, from the resort to London of French bankrupts, criminals, and adventurers, and from the pains taken to turn that nation into ridicule in our modern dramatic pieces.

He then treats of the manner of living in London, particularly that of the bankers and merchants. He speaks of the various species of clubs with which the city abounds, gives an account of the entertainments of Vauxhall and Ranelagh, and describes a horse-race, at which he happened to be present. These particulars can give little entertainment to an English reader, nor, indeed, are they sufficiently exact to give an adequate notion of those matters to his own countrymen.

Our traveller next proceeds to consider, at great length, that melancholy which he supposes to constitute the principal characteristic of the English mind. This part of his work we shall examine upon a future occasion. We shall at present conclude with transcribing the sentiments he has given us with regard to the fair sex of our isle. His words are these :

‘ The English women are by no means indifferent about public affairs. Their interesting themselves in these, gives a new pleasure to social life : the husband always finds at home somebody to whom he can open himself, and converse as long and as earnestly as he thinks proper, upon those subjects which he has most at heart.

‘ All appearances of intimacy between the two sexes is dropped in public, at those meals where persons belonging to different families meet : the women retire, soon after the cloth is taken away ; the wine is then put upon the table, and the guests begin to enter upon conversation. The ladies accompany the mistress of the house to her apartment ; where they enter into a chit-chat by themselves.

‘ At the grand assemblies, play is the only thing that unites both sexes. If they meet only to chat and converse, the women, generally

rally speaking, place themselves near the door, and leave the upper end of the apartment, and all the conversation, to the men.

At an assembly thus composed of both sexes, a lady asked me, whether I still had many curiosities and objects of observation to visit in London? I made answer, that there was still one of great importance left for me to know, and that she and her company could give me all the information I desired: this was, whether, in England, the husband or the wife governed the house? My question being explained to all the ladies present, they discussed it, amused themselves with it; and the answer which they agreed should be returned to me was, that husbands alone could resolve me. I then proposed it to the husbands, who with one voice declared, that they durst not decide.

The perplexity discovered by those gentlemen gave me the solution I desired. In fact, the English ladies and wives, with the most mild and gentle tone, and with an air of indifference, coldness, and languor, exercise a power equally despotic over both husbands and lovers: a power so much the more permanent, as it is established and supported by a complaisance and submissiveness from which they rarely depart,

This complaisance, this submission, and this mildness, are happy virtues of constitution, which nature has given them, to serve as a sort of mask to all that is most haughty, proud, and impetuous, in the English character.

To the gifts of nature, add the charms of beauty; which is very common in England. With regard to graces, the English women have those which accompany beauty, and not those artificial graces that cannot supply its place; those transient graces, which are not the same to day as yesterday; those graces, which are not so much in the objects themselves, as in the eye of the spectator, who has often found it difficult to discover them.

So sensible are the English ladies of their beauty, that they neglect their dress, and are little solicitous about adorning their persons. A lady, when at home, generally wears a dishabille suited to the oeconomy of her house. If she happens to make her appearance in a morning in St. James's Park, it is in a short gown, a long white apron and a hat, and she is attended by a waiting-maid dressed as elegantly as herself.

At public assemblies diamonds and lace adorn the sex, and then they make a distinguished figure. The care of dressing, that of dressing the hair above all, is observable only in a small number of ladies, who, thinking, no doubt, that they have occasion for it, have resolution enough to go through all the operations of the hair-dresser.

The country life led by these ladies during great part of the year, and the freedom which accompanies that way of life, make them continue an agreeable negligence in dress, which never gives disgust.

At the trial of lord Byron, I saw only a few ladies dressed in the French taste. All the rest, decked in the finest manner with brocades, diamonds, and lace, had no other head-dress, but a ribband tied to their hair, over which they wore a flat hat, adorned with a variety of ornaments.

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\* Were the author in London at this time, 1772, the number of these ladies would not appear to him to be small. T.

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It requires much observation to be able to give a full account of the great effect produced by this hat: it affords the ladies who wear it that arch and roguish air, which the winged hat gives to Mercury; it animates their faces with a degree of vivacity, which is not natural to them. In the midst of these hats, which filled Westminster-hall, the heads of those ladies, who were dressed according to the French fashion, resembled unfurnished houses. No rouge was laid upon their faces: the rouge, which the Frenchwomen have, doubtless, borrowed from the antient Picts, has not yet crossed the seas.

A good shape is the most striking article of English beauty, from which it is almost inseparable: it is owing to the free and easy manner, with which the bodies of children of the present generation have been formed, and the little use made of swaddling-cloaths, or constraint of any sort.

[ *To be concluded in our next.* ]

II. *An Introduction to the Study of the Prophecies concerning the Christian Church; and, in particular, concerning the Church of Papal Rome: in Twelve Sermons, preached in Lincoln's-Inn Chapel, at the Lecture of the right rev. William Warburton, Lord Bishop of Gloucester. By Richard Hurd, D. D. Preacher to the Honourable Society of Lincoln's-Inn. 8vo. 5s. boards. Cadell.*

OUR readers, we are persuaded, will not be displeased with the following account of the establishment, which gave occasion to these discourses.

An indenture, bearing date July 21, 1768, sets forth, that the right reverend William lord bishop of Gloucester has transferred the sum of 500 l. bank four per cent. annuities consolidated, to the right honourable William lord Mansfield, the right honourable Sir John Eardley Wilmot, and the honourable Charles Yorke, esq. † upon trust, for the purpose of founding a lecture in the form of a sermon, 'to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian Church, especially to the apostacy of papal Rome; that each occasional vacancy in this trust shall be filled up by the survivors; that the trustees shall appoint the preacher of Lincoln's-Inn for the time being, or some other able divine of the church of England, to preach this lecture every year in the chapel of Lincoln's-Inn, on the first Sunday after Michaelmas Term, the Sunday next before, and the Sunday next after Hilary term; that the same lecturer shall not be continued any longer than four years;

\* It were to be wished, that the practice of our women of fashion would verify this remark. T.

† This gentleman died in the beginning of the year 1770.

and that, when the said term is expired, he shall publish all the sermons which he shall have preached in consequence of his appointment.

The author of these discourses is the first who has been nominated under the present indenture; and his performance is a laudable specimen of the advantages which are likely to arise from this lecture.

Some of the sermons in this volume consist of remarks on prophecy in general, and are introductory to the more immediate objects of the author's disquisition.

The first shews the vanity and folly of reasoning on the subject of scriptural prophecy from our pre-conceived fancies and arbitrary assumptions.

The second shews the only true way of reasoning upon it to be from scriptural principles; and then opens and explains *one* such principle, viz. that prophecy in general (that is, all the prophecies of the Old and New Testament) hath its ultimate accomplishment in the history and dispensation of Jesus Christ.

This, our author thinks, is implied in these words of the angel, Rev. xix. 10. *The testimony of Jesus is the spirit of prophecy.* 'Here, he adds, we have a remarkable piece of intelligence conveyed to us, (incidentally indeed conveyed, but not therefore the less remarkable) concerning the nature and genius of prophecy. The text is properly a key put into our hands, to open to us the mysteries of that dispensation, which had in view ultimately the person of Christ, and the various revolutions of his kingdom—the *spirit of prophecy is, universally, the testimony of Jesus.* . . . It may farther serve to justify this interpretation, if we reflect, how exactly it agrees with all that the Jewish prophets were understood to intend, and what Jesus himself and his apostles assert was intended by their predictions.'

In confirmation of this point, the author makes the following observation: 'Jesus expressly asserts, [John v. 39.] that the scriptures *testified of him.* How generally they did so, he explained at large in that remarkable conversation with two of his disciples after his resurrection, *when beginning at Moses and ALL the prophets, he expounded unto them in ALL the Scriptures the things concerning himself.*

Here, if we are not deceived, the proof is defective. *All* the prophets might prophesy of Jesus: but it does not therefore follow, that 'Jesus was the ultimate end and object of *all* their prophecies.' Isaiah, for instance, prophesied of the Messiah; but he likewise prophesied of Egypt, of Babylon, of Tyre, of Moab, of Damascus, and other places, with which his predictions concerning Christ and his kingdom seem to have

no connexion. The words of the angel in the Revelations we can hardly think sufficiently clear and precise to support our author's hypothesis.

On the idea of the foregoing scheme, he makes this general observation, viz. 'that the argument from prophecy is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, considered as making one system; in which from the mutual dependence and connexion of its parts preceding prophecies prepare and illustrate those which follow, and these, again, reflect light, on the foregoing; just as in any philosophical system, that which shews the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.'

To this remark we shall add, that a deceiver may attempt to appropriate to himself some few prophetic characters, such as he may have a right to assume by birth, or other casual events; but as the scriptural predictions are numerous, and of singular application, he can never be able to have them all in his favour, and those which are wanting will infallibly betray him.

In the third sermon, our author shews, that by reasoning from the principle assigned, some of the more specious objections to the scriptural prophecies are easily obviated. For instance; it has been, he says, objected, that the scriptural prophecies are obscure, that they abound in double senses; that they were delivered to one people; and that, after all, there is sometimes difficulty in making out the completion.' To these objections he replies, 'that, from the very idea which the Scriptures themselves give of prophecy, these circumstances must needs be found in it; and farther still, that these circumstances, when fairly considered, do honour to that idea; for that the obscurity complained of results from the immensity of the scheme; the double senses, from the intimate connexion of its parts; the partial and confined delivery, from the wisdom and necessity of selecting a peculiar people to be the vehicle and repository of the sacred oracles; and, lastly, the incomplete evidence, from the nature of the subject, and from the moral genius of that dispensation to which the scheme of prophecy itself belongs.'

These three discourses taken together serve to illustrate the general idea of prophecy, considered as one great scheme of testimony to the religion of Jesus; and, consequently, open a way for the fair and equitable consideration of particular prophecies, the more immediate subject of this lecture.

Before we proceed to the next discourse, we shall just observe, that our author is a strenuous advocate for the doctrine  
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of *double senses* in prophecy, under the following restriction: 'It is only when the prophet hath one uniform connected design before him, that we are authorised to use this latitude of interpretation. For then the prophetic spirit naturally runs along the several parts of *such* design, and unites the remotest events with the nearest: the stile of the prophet, in the mean time, so adapting itself to this double prospect, as to paint the near and subordinate event in terms that *emphatically* represent the distant and more considerable.'

The fourth sermon exhibits the general evidence for the truth of Christianity, as resulting from the scriptural prophecies.

It has been said, that prophecy is but an art of guessing shrewdly; and that, in the ceaseless revolution of human affairs, some event or other will be turning up, which may give a countenance to the wildest and most hazardous conjecture. In order to give this objection its full force, the author produces two instances of casual conjecture, converted by time and accident into prophecies, viz. one of Vettius Valens, and another of Seneca. First, Valens affirmed, that the twelve vultures, which appeared to Romulus, portended, that the sovereignty of that state and city, whose foundations he was then laying, should continue for the space of twelve hundred years\*. The event, as Dr. Hurd observes, corresponded, in a surprising manner, to the conjecture: the *majesty* of the western empire (of which Rome was the capital) did, indeed, expire under the merciless hands of the Goths, about the time limited by this augural prophet. Yet this prediction was delivered by the augur, at least 500 years before the event, when there was not the least appearance, that this catastrophe would befall what was called the *eternal city*, within that period

Secondly, Seneca has left us the following oracle:

————— Venient annis  
Sæcula seris quibus oceanus  
Vincula rerum laxet, et ingens  
Pateat tellus, Tiphysque novos  
Detegat orbes; nec sit terris  
Ultima Thule.      MEDEA. Act. 2. sub finem.

\* Quot sæcula urbi Romæ debeantur, dicere meum non est: sed, quid apud Varronem legerim, non tacebo. Qui libro Antiquitatum duodevicesimo ait, fuisse Vettium Romæ in augurio non ignobilem, ingenio magno, cuius docto in disceptando parem; eum se audisse dicentem: Si ita esset, ut traderent historici, de Romuli urbis condendæ auguriis, ac duodecim vulturibus; quoniam cxx annos incolumis præterisset populus Romanus, ad mille et ducentos perventurum. Censorinus de Die Nat. c. xvii. p. 97. Sidon. Carm. vii. 55, 58. Claud. Bell. Get. 262.

This

' This prediction was made in the reign of Nero; and, for more than fourteen hundred years, might only pass for one of those sallies of imagination, in which poetry so much delights. But, when, at length, in the close of the fifteenth century, the discoveries of Columbus had realized this vision; when that enterprising navigator had forced the barriers of the vast Atlantic ocean, had *loosened*, what the poet calls, *the chain of things*; and in these *later ages*, as was expressly signified, had set at liberty an immense continent, shut up before in surrounding seas from the commerce and acquaintance of our world; when this event, I say, so important and so unexpected, came to pass, it might almost surprize one into the belief, that the prediction was something more than a poetical fancy; and that heaven had, indeed, revealed to *one* favoured Spaniard, what it had decreed, in due time, to be accomplished by *another*.'

In answer to the objection against the divine inspiration of scriptural prophecies, deduced from these two pagan oracles, our author, among other remarks, equally just and pertinent, observes, ' that, in the multitude of pretended oracles in the days of Paganism, some few only should come to pass, while the generality of them fell to the ground, may well be ' the sport of *fortune*.' But that very many prophecies, recorded in our Scriptures, have had an evident completion, when not *one* of all those, there recorded, can be convicted of imposture, must surely be the work of *design*.'

Having thus enforced the *general argument* from prophecy, in proof of Christianity, he proceeds, in the fifth sermon, to take a more immediate view of the prophecies themselves, which he considers under two heads; the former respecting the person, character, and office of the Messiah; the latter, the fate and fortunes of that kingdom, which he came to establish in the world. Divines call the former of these, prophecies of his *first* coming, and the other, prophecies of his *second*. Dr. Hurd does not enter into a particular examination of the prophecies concerning Christ's first coming: the immensity of the subject, and plan prescribed to him in his lecture, restrain him from this attempt. He only makes some general observations on the order and method of the Jewish prophecies, the long duration of the prophetic system, the mutual dependence and close connection of its several parts, and the consistency and uniformity of its views, all terminating in one point; and then answers some objections to the prophetic evidence, arising from the general infidelity of the Jews.

In the sixth sermon he proceeds to the consideration of the prophecies concerning Christ's *second* coming. But, as these are the principal objects of this lecture, we shall make them the subject of a future article.

[ *To be continued.* ]

III. *The Anatomy of the Human Body. Composed (on an Entire New Plan,) in a Method very different from all Anatomical Writers.*  
By William Northcote. 8vo. 6s. Becket and De Hondt.

THE author informs us, that this work was composed some years since, merely for his own private use, till the favourable reception of his treatise, entitled, *The Marine Surgeon*, induced him at length to offer it to the public, as what might complete a system of useful knowledge for those who practise the chirurgical profession at sea. Both in the original, design, and execution of this work, we find proof of the author's industry and accurate acquaintance with anatomical researches. While he has compiled his system from the most approved writers on the subject, he has judiciously abridged that minuteness and prolixity of description with which they generally abound, and which never fails to render the science extremely perplexing as well as discouraging to the student. At the same time that Mr. Northcote has executed his work with a commendable brevity, his descriptions are perspicuous and accurate, and they exhibit such a view of the various parts of the body as is sufficiently competent to afford the necessary instruction for medical and chirurgical practice.

The method of arrangement used by this author is also clear and systematical. In treating of osteology, he presents us with a table wherein the several bones of the body are ingeniously classed, and the number of each division specified; and he has also exhibited an useful table of the names and actions of the muscles, constructed on the same plan.

After giving the general character of this work, it will be sufficient to lay before our readers a specimen of the manner in which it is executed. The following is the account delivered of the arteries in general, which we have extracted for this purpose.

' An artery is a conical tube or canal, which conveys the blood from the heart to all parts of the body: it is composed of three membranes or coats; the external and internal are membranous, but the middle coat is rather muscular, consisting of circular or spiral fibres. These fibres being very elastic, contract themselves with some force, when the power ceases by which they have been stretched out. The external coat serves to nourish the interior membranes, and the internal coat or membrane keeps the blood within its proper channels. The pulse of the arteries consists of two reciprocal motions, like the pulses of the heart, being a systole and a diastole, keeping opposite times, the systole of the one answering to the diastole of the other.

The

\* The principal arteries of the human body are (strictly speaking) only two, viz. the aorta vel arteria magna, and the arteria pulmonalis: all the other arteries of the body, though distinguished by particular names, are only branches of these two.

\* The aorta vel arteria magna, is a large artery which comes out from the left ventricle of the heart in a single trunk, above its valves called semilunares vel sigmoides; from this all the other arteries, either mediately or immediately proceed, and by which the whole mass of blood is conveyed to all parts of the body.

\* The aorta is by anatomists generally divided into the aorta ascendens, and aorta descendens, though both are but one and the same trunk: it is termed ascendens, from where it leaves the heart to the extremity of the great curvature or arch; the descendens is that part of the trunk which, after the arch-like inflection, descends through the thorax and abdomen, down to the os sacrum, and is usually larger in women than in men. Before it perforates the pericardium, it affords to the heart itself the arteriæ coronariæ, and then passing the pericardium, it is termed aorta ascendens, when, after ascending two or three inches upwards, its trunk is bent in manner of an arch, from which arises three ascending branches that form the carotid and subclavian arteries. The right carotid and subclavian proceed first in one trunk, but the left carotid and subclavian immediately single; the left carotid forming the middle branch. From the two subclavian branches (while yet within the breast) near the uppermost rib proceeds, 1. arteria intercostalis superior, proper to the four upper ribs; 2. arteria mammaria, proper to the breasts; 3. cervicalis, proper to the muscles of the neck and head, and by communication partly to the brain; 4. carotis, the external proper to the larynx, tongue, neck, head, and brain; the internal, chiefly to the brain. When the subclavian branches have left the cavity of the thorax they are termed axillares, which carry nourishment to the outer parts of the breast and arms, by thoracica superior et inferior; 3. scapularis; 4. humeralis; then they approach the arm, where they lie under the branches of the axillary vein, and pass to all parts of the arm, bearing the same name with the veins that accompany them.

\* This vessel being reflected under the left lobe of the lungs, it commences aorta descendens; which name it keeps through the thorax and abdomen, where it passes on the left side of the spine, till its division into iliac arteries between the third and fourth vertebræ of the loins. This descendent trunk, which is the greatest, being yet within the capacity of the thorax,

thorax, sends, 1. *intercostalis inferior*, to the eight lower ribs; 2. *bronchiales* to the lungs; 3. *phrenicæ*, to the diaphragm; 4. *cœliaca*, whose branches are bestowed upon the liver, pancreas, spleen, stomach, omentum, and duodenum; which are named from the parts they are bestowed on, except two bestowed upon the stomach, which are called *coronaria ventriculi superior et inferior*, and one upon the duodenum named *intestinalis*; 5. *mesenterica superior*, whose branches are bestowed upon all the *intestinum jejunum* and *ileum*, part of the colon and sometimes one branch upon the liver; 6. *emulgentes*, to the kidneys; 7. *spermatice*, to the peritonæum, ureters, testicles and epidydimis; 8. *lumbares*, to the loins; 9. *mesenterica inferior*, to the lower part of the colon, and the rectum; 10. *muscula superior*, to the muscles of the belly. As soon as the aorta divides upon the loins, it sends off an artery into the pelvis, upon the os sacrum, called *arteria sacra*; and the branches the aorta divides into, are called *iliacæ*, which in about two inches space, divide into external and internal. The *iliacæ internæ* send 1. *arteria inferior*, to the muscles; 2. *umbilicalis*, which are collapsed in adult bodies, except at their beginnings, which are kept open for the collateral branches on each side, one to the bladder, and one to the penis or uterus; 3. *hypogastrica*. The rest of the branches of the internal iliac are bestowed upon the buttocks and upper parts of the thighs. The *iliacæ externæ* run over the *ossa pubis* into the thighs; sending off, 1. *epigastricæ*, to the fore parts of the integuments of the abdomen under the recti muscles, into the pelvis, and also through the foramina of the *ossa innominata* to the muscles of those parts; 2. *inguinalis*, to parts of the groin; 3. *cruralis*, to the thigh; 4. *poplitea*, to the ham; 5. *tibialis antica, media, et postica*, which supply the leg, foot, and toes.

‘ The above is a general description of all the large and small capital branches of the aorta, which are for the most part disposed in pairs, and are uniform in most bodies, but the lesser branches are distributed, like the branches of trees, in so different a manner in one body from another, that it is highly probable no two bodies are exactly alike, nor the two sides in any one body.

‘ The *arteria pulmonaris* is distributed only through the lungs, but with a vast number of ramifications. It arises from the right ventricle of the heart, and soon divides into two branches, one to each lobe of the lungs; then they are subdivided into smaller and smaller branches, until they are distributed through every part of the lungs. The extreme branches,

both of the arteries and veins, have very numerous communications, like those in the stamina of the leaves of plants, by which communications the blood that is obstructed in any particular vessel may pass off by other vessels that are not obstructed, &c. and as many of the lesser vessels are more exposed to pressure, than any of the large ones, those communications in the lesser vessels are therefore made more numerous. By such communications the blood circulates in a limb that has had part amputated, and the fluids contained in a large inflammation suppurates into one cavity. It is computed that each ventricle of the heart holds five ounces of blood; (and they are filled and emptied every systole and diastole) and that there is commonly eighty pulses in a minute: if so, there then flows twenty five pounds of blood through each ventricle of the heart in a minute. Dr. Keil has shewn that the sum of all the fluids in a man exceed the sum of all the solids, and yet the quantity of blood which all the visible arteries of a man will contain, is less than four pounds; and if we may suppose all the visible veins, including the vena portæ, hold four times as much, the whole then that the visible vessels can contain is not twenty pounds; but the whole that they do contain is but very little more than the veins can contain, seeing the arteries are always found almost empty in dead bodies. How much the invisible arteries and veins contain, however, I mean those which contain such a compound fluid as is found in the larger vessels, there is no way to judge, unless we knew what proportion these vessels bear to those that carry the nutritious juices and serum (if there are such) without the globuli of the blood.

To this system of anatomy the author has added a concise physiological account of the Chyle, and Chylification; of the Blood and its Circulation; of Muscular Motion; of the Pulse; of Respiration; of Perspiration; and of Secretion; besides which he has also frequently interspersed useful and pertinent observations, relative both to physiology and practice. Upon the whole, the work is a well executed system of anatomy, calculated not only for the improvement of naval surgeons, but likewise for refreshing the memory of such as have formerly studied the science. Along with these, it possesses the farther advantage of being perhaps preferable to any other book on the subject, in regard to its remoteness from the opposite extremes of superfluous minuteness, and superficial brevity.

IV. *A Treatise on the Medicinal Virtues of the Waters of Aix la Chapple and Borset.* By J. Williams, M. D. 8vo. 4s. Becket and De Hondt.

THE remarkable efficacy of the waters of Aix la Chapple renders an accurate enquiry into their virtues highly interesting to the medical world; and considering the long renown in which that celebrated spa has been held, it might reasonably be expected that such an investigation would have been fully completed some ages before the present time. But if we shall give implicit credit to the author of this treatise, and we think there is not the smallest ground to question his veracity, it would appear, that to this day the virtues of those waters have neither been perfectly understood, nor has the use of them been generally prescribed with propriety even by the resident physicians at that place. Of the various treatises which have been written on the waters of Aix la Chapple, the author of this performance allows that of Dr. Lucas to be the best, and that his experiments were the most rationally conducted upon the principles of chemistry. He alledges, however, that, in regard to the virtues of the waters, the doctor was much imposed upon through the ignorance, or misrepresentation of the persons from whom he derived his intelligence. To rectify the opinions and practice of the faculty in a matter of so great importance, is the object of this publication, and it would seem that Dr. Williams has paid great attention to the enquiry.

After analysing the waters of Aix la Chapple and Borset at considerable length, the author proceeds to examine into their medicinal virtues, and produces a number of cases in which they have been used either with disadvantage or success. He particularly inveighs against the practice which is common with the physicians at Aix la Chapple, of prescribing purging salts, or some other cathartic, to be taken every, or every second day, by those who drink the waters; although, in his opinion, it evidently prevents all the good effects which are to be expected from a fine sulphureous water, and, as far as he has been able to discover, not one instance can be produced, wherein such treatment did any real service. We shall present our readers with some of the author's observations on the use of those waters.

The internal use of this water alone, taken in the manner to be hereafter directed, will be found to be not only beneficial in, but will even cure entirely, many disorders of the human body. Whenever there is a weak state of the bowels, and a constipation of the belly, which is generally attended

with obstructions of the lymphatic, chylous, and biliary vessels, these waters taken internally alone, will be found to be of the greatest service, especially when a strict regimen is observed. Tender and delicate constitutions should drink the water of the common fountain; but, where there is a strength of constitution, the water of the great source will be found to be infinitely superior, as being so much more strongly impregnated with the sulphureous principles.

In this, as well as in all other diseases, where these waters are internally used, I would always recommend a gentle emetic, to cleanse the stomach, before they are taken. Much mischief has arose from the neglect of this precaution, especially when the stomach has been surcharged with bile; though no ill effect, that I know of, can arise from its use; but, except keeping the body open, once a week with a little of the electary of cassia, or something of the like nature, purging can be of no service with these waters; very often the waters alone will do it, and then no other medicine will be necessary: even in those tender delicate constitutions, where the waters taken alone will purge violently, the quantity to be drank should be diminished, so long as it does any thing more than gently keep the body open. Likewise, where there is a redundancy, or too great a thinness and acrimony of the bile; which often occasions violent pains in the stomach and bowels, with colics, spasms, a great tension of the fibres, and an indigestion; these waters, taken internally, in the manner aforesaid, will be found to be of the greatest benefit, and often to cure without any other medicine. The waters, in these bilious complaints, will naturally keep the body sufficiently open, for the discharge of the bile; and a greater degree of purging will be attended with disagreeable consequences.

When there is an obstruction of the menstrual flux, no medicine can be better calculated to remove it, than the drinking of these strong sulphureous waters, and gently keeping the body open once a week, if the waters themselves are not sufficient for that purpose.

When, from any imperfection, or relaxation of these parts, there is a swelling of, or a discharge from, the hæmorrhoidal vessels, nothing is found to be more effectual in relieving these disorders than drinking a proper quantity of the water, from the great source, every day; and taking therewith a drachm of æthiops mineral, mixed with a little pulp of cassia, divided into two or three separate doses. The water, with this medicine, will gently keep the body open, and carry off

off the effects of these disorders, imperceptibly, and without giving the least uneasiness.'

— 'The very nature of these waters teaches us, and experience confirms it, that even their internal use is of the greatest benefit in removing the tensions, and constrictions, of the fibres of the body in general, and of those of the *primæ viæ* in particular; and in dissolving, and forcing off by the natural evacuations, any viscid, grumous, or acrid matter, which hangs upon the glands, obstructs, or irritates them; and consequently, where there are spasmodic commotions or contractions in any part of the body, a course of these waters must remove them by mollifying the fibrous parts; restoring the juices to a due consistency, and giving them a proper circulation, and an equal distribution. But there are no cases in which the internal use of these waters are likely to be attended with so good success, as in old and obstinate dysenteries; especially where the *primæ viæ* is very much weakened, and where there is very great acrimony in its juices.'

— 'If there is such a general depravity of the juices, especially in the lymphatic vessels, and upon the surface of the body, as occasions spots, and eruptions, in the skin, and oftentimes little ulcers in the extreme parts, with a lassitude, pains in the joints or limbs, swellings of the glands, and all the other symptoms of that terrible glandular case commonly called the West India scurvy, and of the scrophula, the internal use of these sulphureous waters, with the use of the vapor bath, occasionally, and sometimes of the common bath, are found to be of the greatest service; indeed they never fail to clear the skin and the glands of such foul and corrupt humours, if there is a sufficient degree of strength in the constitution to support their force of action. The vapor bath, in particular, has an extraordinary effect in those cases, when all other medicines have failed. This subtil and penetrating vapor, being absorbed by the pores, destroys the acrimony of the corrupted juices, and thins them, in such a manner, that they may be protruded forward through the proper emunctories.'

— 'When from an inactivity of the body, from an obstructed perspiration, or from a relaxed state of the fibres, the blood is become thick and sily, and forms obstructions of the mesenteric, or of the other glands, which is often likewise the cause of asthmas; the internal use of these waters will be of the greatest service; to attenuate and dissolve the siness of the blood, and to force open the obstructions of the small vessels: and, if this course is followed by some warm corro-

porating medicines, to brace up the relaxed fibres, a lasting cure may be obtained.

— 'Whenever there are calcarious concretions in the urinary passages, or whenever there is a formation of gravel and small stones, which are in the power of medicine to dissolve, and to force off through the urethra, there are few medicines in nature more proper to answer those ends than these waters: for, exclusive of what we are taught by common experience, the very nature and composition of the waters will teach us how efficacious they will be in removing these complaints. The volatile sulphur, combined with the minutely divided earth, and the salts, act, not only as a dissolving, but in some measure as a lubricating medicine, especially as they are all so well diluted with, and suspended in, a warm aqueous vehicle.'

The author afterwards points out in what cases and constitutions these waters ought not to be given, and where their use will be attended with danger. He admits, that in cold and phlegmatic constitutions, and where the humours are in a viscid state, the water of Aix la Chappelle warms and thins the blood, promotes its free circulation, and the discharge of lymphatic humours, by the pores and other glandular secretions, and consequently restores the patient to warmth and vigour. But if such cold phlegmatic disorders have been of long standing, the fibres are extremely relaxed, and the juices become acrid; with ruptures of the minute vessels, and extravasations of the lymphatic or serous humours, in the interstices of the muscles in the lower belly, or in the cavity of the thorax; and particularly when there is a formed dropsy; instead of being serviceable, these waters must prove destructive; they will immediately increase the quantity of the extravasated juices, and give rise to various diseases, according to the particular part of the body where such a collection is formed. In all hectic cases likewise, and consumptions of the lungs; in all disorders arising from a great thinness or sharpness of the blood; in violent fevers; in persons subject to erysipelas, or other eruptions proceeding from a dissolution of the blood, and from a great irritability of the nerves; in all such cases the waters are highly pernicious.

The waters of Aix la Chappelle are found to be particularly useful in those paralytic cases to which women are subject after child-bed; but this author is of opinion, that they are not so effectual in paralytic cases, when the palsy is the original disease, or the consequence of an apoplexy, as when it supervenes other disorders; in proof of which opinion, he produces several cases, as usual.

After

After relating various other cases in which the waters of Aix la Chapple and Borset proved prejudicial or salutary according as they were administered with judgment or indiscretion, the author delivers such rules for the use of these waters, as he has found from experience to be most successful, and he promises to favour the public with his future observations on the same subject.

V. *Sermons on Various Subjects.* By Gregory Sharpe, LL. D. 8vo. 5s. sewed. Cadell.

THE title of *Sermons* is no great recommendation of a book. We have seen many bulky volumes, under this denomination, consisting of pious, but trite instructions, pages of grave and formal trifling, inferences of no importance, and a tedious train of arguments, calculated to prove—what no person of common sense would dispute. Such discourses can be of no service to men of letters: they are only fit for those illiterate old women, who can sit nodding over a godly book, without either knowledge, taste, or reflection.

The Sermons which we have now before us must be exempted from this general charge of dulness and insignificance. For though they are posthumous publications, which have not received the author's final improvements and corrections, they are sensible and useful discourses; and a judicious reader will be entertained with *some* new and striking observations, with *many* rational, manly, and liberal sentiments. The greatest part of them were preached before their majesties, in the chapel-royal at St. James's.

The first is an illustration of these words in St. Paul's second Epistle to the Corinthians: *If any man be in Christ, he is a new creature, &c.* ch. v. 17.

The society, or congregation of Christians, was a new world to the Gentiles; and therefore their admission into it is not improperly termed a creation to newness of life. In this rational sense, our author explains his text, without countenancing any of the foolish and visionary doctrines of enthusiasm.

The second is calculated to shew the advantages we derive from revelation, by the examples and motives which it sets before us, and the light which it has thrown on a future state; and, at the same time, to expose the folly of infidelity.

The third is designed to inspire us with a due consideration of the great and important doctrine of a superintending Providence, and to shew the necessity incumbent on both nations and individuals to secure the Divine favour and protection, by a faithful discharge of their civil and religious duties.

The design of the fourth is to display the importance of virtuous principles, both in private and public life; to prove, that they are the true sources of freedom, intrepidity, and honour; that men are no longer free than they are virtuous; that the slaves of sin are the worst and meanest of slaves; and that it is the integrity of governors, and the union of good men, which gives power, glory, and stability, to states and kingdoms.—The author had the thanks of his majesty for this patriotic discourse.

The fifth represents the influence, which the natural credibility of a future state ought to have on the minds and actions of men.

The sixth is a judicious and a seasonable remonstrance on the prevailing love of pleasure, and its pernicious effects.

The seventh is an excellent comment on the parable of the prodigal son.

The eighth is an illustration of St. Paul's remark, that the *work of the law is written in the heart of man*. Speaking of minute philosophers and modern unbelievers, the author has these admirable reflections on the natural and moral evidences of a future state:

'The ancients were employed in justifying the ways of Providence, and in spreading abroad the most honorable notions of men and gods, which they could, from the fainter lights of their times, investigate; but these, their pretended admirers, too often traduce both the one and the other; and, instead of thinking it necessary to suppose a former state, in order to account for the inequalities and sufferings of this, deny all but the present. As if it were possible to conceive the entire completion of man's existence in this world, when so much of it is consumed in infancy, in sleep, in the vanity of his pursuits, in sickness, and the decline of life; so little left for activity and happiness, and in active life so little yet of truly rational enjoyment! when he is disquieted with perpetual apprehensions of an unknown world, and yet so dissatisfied with this, that he would never wish for the renovation of youth, and repetition of his former days, if they must be passed exactly in the same manner again; or, if he should accept of a renewal upon those terms, would nevertheless think them severe, and find himself the same dissatisfied being in the end as at first!

'What ideas must we have of any being, not to take the name of God in vain, who could create such numbers of men as have and will exist, and all to be dissatisfied upon the whole of their existence, if it is to terminate with this life! And if the end of all is misery to all, whatever gleams of happiness may

may have darted in upon us in former scenes of this short tragedy of the life and death of man, we must conclude, that we were *created* to be finally miserable; which is not to be reconciled to any just ideas we can form of God or goodness.

How can we imagine it possible, that the Author of nature should furnish us with capacities for discovering his existence and attributes, and our dependence upon him, with views of another state, and powers to contemplate the laws of many other orbs than this we inhabit, to roam through the boundless regions of space, with a mind that is never satisfied with less than infinite, if it is to be extinguished by death? No! If we had not been designed for another state, the apprehensions and influences of it would never have been made necessary to the good government of men; eternity would never have been an object either of our hopes, or fears. If our existence were to finish with this world, we might like other animals perform all the offices of supporting ourselves, and continuing our species, without any views or expectations of another. So that, upon the whole, I do not think it possible to reconcile the creation and condition of man with the acknowledged attributes of God, without the consideration and allowance of a future state.

The ninth sermon contains a rational estimate of human life, with useful instructions to those, who are too ready to put a period to their own existence, to depart they know not whither, and scarce know for what; and to those, on the other hand, who are so over fond of life, as to be inclined to purchase the continuance of it, at any rate; and are ready to sacrifice their country, their liberty, their friend, their honour, to preserve a wretched and contemptible being a little longer in this world, without considering what may be their portion in the next. To the former of these the author thus addresses himself:

The far greater part of the evils in life are owing to ourselves, they are the effects of sin and folly; and, without impiety, cannot be charged on the benevolent Author of our being. Is not the greatest part of human miseries the consequence of human vices? Is not intemperance in some of the race the real source of diseases in most of us? Is not the want of honesty in some the cause of distress in others? And should we blame nature, a term improperly used for the creation and providence of God, so often as we do, if men were never to recede from those principles, by which they ought to regulate all their actions? The man whose intemperance has produced distempers, whose extravagance has terminated in want, whose carelessness has been attended with calamities, should not  
blame

blame his stars, but himself. Not that every calamity is occasioned by the indiscretion of him that suffers. The good man is not exempt from casualties, from the infirmities of the human frame, sorrow, sickness, death. He is exposed to injury and injustice from the wicked; but he will not conclude from his sufferings, that this world is a prison and a place of torment, in which all men whatever are to be punished. He will rather esteem this life as a state of trial, in which he is to approve himself, by his actions, a reasonable, sincere, honest, and benevolent, good being. To pine away under the disappointments and calamities of this world, to hasten the approach of death, which is not far from every one of us, and to desert our post, is mean and cowardly.

\* However painful, obscure, and hazardous the journey through life may be, some rays of sunshine will dart upon us to cheer us, some flowers rise to entertain us, some companions attend to converse with us in the way; and, if we please, we may be under the conduct of the best guides, religion and reason.

\* Whatever the melancholy and desponding person may think, in whatever dreadful shapes he may represent the miseries of this world to his disturbed, unhappy mind, it is not quite so bad as it is sometimes reported to be; nor are its evils so enormous as not to be subdued or moderated by virtue, patience, and piety. After all, have love and friendship no charms? Are there no social endearments to engage our hearts? No relief from business and perplexities against despair? Have we no passions, no amusements, no friends? Yes, there is one Friend, who is ever more ready to hear than we to pray, to give than we to ask; who always inclines his ear to the cries of the distressed, whenever they call upon him; who will abundantly recompense you beyond all you can do or suffer: for he is your God, your king, your father, and your friend. Prayers to him give ease to the afflicted, to men in torment; and seem to have taken away all sense of pain from the first martyrs for the Christian faith. Let us, therefore, not yield to despair, nor look upon life as an intolerable burthen, nor upon religion, which should inspire all its votaries with cheerfulness, as a melancholy business. Suppose the very worst that can befall us, are we to despair and die? Or should we not rather make our appeal to him, whose providence is over all, who made us, who stationed us here, and who has declared, that he "will not suffer us to be tempted above that we are able." Let us, therefore, submit with patience; and, from our Saviour in his agonies learn to say, "not my will, but thine be done."

Among

Among other reflections, designed to reconcile us to the thoughts of dying, the author suggests the following:

‘ From the outcries against death, as a cruel and unjust tyrant, one would imagine, that all were not subject to his dominion, and that mortality were only a peculiar hardship inflicted upon some of the species. It is surprizing that the frequency and universality of death does not render it more familiar to men. But though in about thirty years as many die as ever lived at any one time upon earth, it is wisely ordained by Providence, that this removal of his creatures should happen at such intervals of time and place, as not to shock the world. And, in fact, the influence it has upon some minds is so little, that they seldom think of dying, and live as if they were immortal upon earth, though they and it and all things that are therein grow old, decay, and perish.’

‘ —The evils we meet with in life, though they are not so great as to excuse suicide, are sufficient to wean us from an excessive fondness for this world. And as we cannot extricate ourselves from misery but by death, it should not be made more horrible by fear and fancy than in itself it really is. Let us suppose a man in a far country, exposed to every misfortune and calamity, that men have ever experienced in life; let us suppose him to be informed of another country, where he shall enjoy every comfort, every blessing, which his faculties in their most improved state are capable of receiving; where he shall meet again all the friends he ever had, and converse with beings who are free from sin and folly; where reason, virtue, happiness prevail; where all is good, and great, and glorious, without alloy and without end; would he not wish instantly to be conveyed to this delightful country? Would the terrors of the passage dismay him, when he is assured, that however dark and dismal it may appear, it is as swift as light, and he will be transported thither in the twinkling of an eye? Thus it is with every good man, who, leaving this vale of tears, goes to the heavenly Jerusalem. As soon as his eyes are closed, his immortal part is in paradise, where he will join the spirits of the blessed. There he will find all his friends, who departed before him, and receive all that follow, if they behave in such a manner, during their short pilgrimage on earth, as to make themselves worthy of being removed to the same region of bliss.’

This passage in St. Paul's epistle to the Romans, ch. ii. 7, 8. *To them, who, by patient continuance in well-doing, &c.* is the subject of the tenth discourse. The eleventh is a fast-sermon, preached in 1759. The twelfth contains observations on the various circumstances and seeming casualties, which promote

or obstruct the advancement and prosperity of men.—The following sentiments are truly philosophical :

\* There is no such state as uninterrupted happiness in this world. He who is not an object of pity is often an object of envy, from appearances more than the real state of his mind. The most elevated situation will not protect the heart from anxious and bitter sensations. And the man, who finds his services or his merit slighted, who pines away under disappointment, and thinks himself of all men to be most deserving of pity and compassion, may be as happy as he who has neglected him. He who is an object of pity may also be an object of our best affections, and derive that comfort from it, which ought to be superior to undeserved success. A good character in any station of life will make a man dear to his friends, and valuable to society. It is to be preserved at the expence of life, for life is of no real value without it. Wealth and titles are circumstances which excite admiration, and create dependents and followers; but love and friendship, which are the most amiable qualities, and without which there can be no true happiness or real enjoyment, are natives of the heart, and arise from good dispositions in the mind. We cannot all be rich, or great; but we may deserve and acquire a good name, which, in the estimation of the royal preacher, is "better than precious ointment," and "rather to be chosen than great riches."

\* That merit is neglected is a common complaint: it were well if real merit were as common as the complaint, that it is not regarded. If there be so much merit in the world, it is not to be wondered at, if some of it should be suffered to remain upon hand. The intrinsic value may be the same, but plenty makes all things cheap. Some of us may perhaps over-rate our merit, or we may judge so ill of events, as to consider every disappointment as an act of injustice. This is folly; to avoid the imputation of which, it will be best not to be loud in our complaints; for real merit is allied to modesty, and the voice of a friend in these cases is better heard than our own. If merit does not succeed, it should be considered, that men are not always disinterested enough to give it the preference. They may not be the best judges of such pretensions as merit gives. They may look upon it as a bold intruder. Let it be remembered, that the man who has no merit is under the highest obligation to him who serves him; whereas the man of merit may presume, that the obligation lies on the other side, and that he ought to be served: but he who is to confer the benefit may choose rather to create an obligation in others, than acknowledge one in himself.

Some

Some comfort may be derived from hence to every man who shall think himself neglected, that the hardship is not peculiar to him, or his profession. No man should suppose himself equal to all the chances and changes of things, "the infinite doings of the world," but wait with patience for the turning up of such circumstances as may be favorable. We are all to strive after perfection, and to do all the good we can, in whatever sphere of life we may be permitted to act, without resenting or repining; that is, without adding to the neglect and unkindness of others by tormenting ourselves. And if, besides disappointments in life, it should please God, that we should be visited with other afflictions and infirmities, let us consider them as trials of humility, patience, and resignation to divine Providence; and let us approve ourselves in the practice of these great virtues, and "wait for the hope of righteousness by faith."

In the thirteenth sermon the author refutes some of the fundamental principles of the church of Rome, particularly that of the pope's supremacy, and the power of the keys. His text is the celebrated commission which our Saviour gave to St. Peter, when he said to him: *Thou art Peter, and upon this rock I will build my church, &c.* Matt. xvi. 18. Peter, as this writer justly remarks, was one of the first disciples of our Lord, and the first preacher of his gospel to Jew and Gentile. It was he who openly declared the great truths of the gospel, on the day of Pentecost, to all that were in Jerusalem; and being taught from above not to call that common, or unclean, which God had cleansed; or, in other words, no longer to neglect the Gentiles, who were now to be called to the fold of Christ, he received Cornelius, the first Gentile convert as a Christian brother. Hence it is, that, in allusion to his name, he is called the rock, or stone, which Christ had determined to use, in laying the foundation of his church.

The fifteenth sermon is on this text, *Thy will be done.* The author, in discoursing on these words, takes occasion to point out the error of those, who allow of no obligation, which does not result from the will of a superior. Truth, as he observes, is eternal and immutable; was always perceived, not made, in the divine mind.

In the sixteenth sermon, which is upon the sacrament, he refutes the popish doctrine of transubstantiation.

In the interpretation of Scripture, we should be very careful not to disturb the text by changing one word for another, by adding, or omitting any word or circumstance, by converting plain words, which are easily understood, into obscure and

and figurative terms, or, on the contrary, by taking figures, images, and allusions for the very objects with which they happen to be compared, and which they resemble in one or more circumstances. The absurdities arising from want of attention to this rule, he exemplifies by the two following instances ;

‘ By adapting the change of the word *mystery* into the word *sacrament*\*, and by a literal application of those words to the joining together of man and wife, which were delivered by St. Paul figuratively, concerning the spiritual union of Christ and his church, the church of Rome has made a sacrament of marriage. The apostle, when he says, *this is a great mystery*, adds, *but I speak concerning Christ and the Church*. The word *mystery* had been improperly rendered *sacrament* in a Latin translation ; and this is the only foundation for the sacrament of marriage. . . .

‘ Another instance as extraordinary, though not so general, is the application of this proverbial expression to the sacrament : *Wheresoever the carcase is, there will the eagles be gathered together* : as if the word *carcase* implied, ‘ the presence of the divine majesty in the sacrament of his body and blood ; for so it has been interpreted †.’

Our author having fully exposed the absurdity of transubstantiation, and particularly that of supposing our Lord to be dead and alive at the same time, to give himself as dead, before he died, to be eaten by his disciples, being in them and out of them, talking to them, and, at the same time, if he eat of the bread, eating himself—concludes with this excellent advice addressed to Christians of all denominations :

‘ If the different sects of Christians would be prevailed upon to follow strictly the words of the institution, and lay aside their own additions, they would then have one faith in this article ; and it would not be very easy, if possible, for them to form different opinions concerning a subject, which at present so much distracts them. Let the Papist, the Lutheran, and the Calvinist, give up those terms and phrases, which, unfortunately, have been added to the original words of the institution, and all ground of difference will instantly be removed ; and this sacred rite or memorial be as plain and intelligible, as any other duty required of Christians.

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\* Το μυστήριον τούτο μέγα ἐστίν. Sacramentum hoc magnum est. Vulg. Ephes. v. 32.

† The author of this article would be obliged to any of his learned readers, who would inform him, what writer has advanced this argument in defence of the doctrine of transubstantiation.

'Let the scriptures speak for themselves. Let the doctrines of Christ and his apostles be delivered in their own words. Lay aside all human inventions, all additions to the word of God, all terms that are antiscriptural and barbarous, and peace and unity will soon be restored to the church, which are of infinitely greater value than controversy, that is, than the rage of parties, which subsist principally upon artificial terms, not to be found in scripture, the jargon of schoolmen, from whom we receive nothing more than hard names of their own invention, equally the disgrace of language, philosophy, and religion.'

The two last discourses in this volume are charity-sermons, which were published soon after they were preached, but being now very scarce, are reprinted.

The editor has prefixed to these discourses a list of Dr. Sharpe's publications, which are these\*: 1. A Review of the Controversy about the Meaning of Demoniacs in the New Testament, 1738. 2. A Defence of the late Dr. Clarke, against the Reply of Sieur L. P. Thummig, 1744. 3. Two Dissertations, the first upon the Origin of Languages, the second, upon the Original Powers of Letters, with a Hebrew Lexicon, 1751. 4. A Dissertation on the Latin Tongue, 1751. 5. An Argument in Defence of Christianity, taken from the Concessions of the most ancient Adversaries, 1755. 6. An Introduction to Universal History, translated from the Latin of Baron Holberg, 1758. 7. A Second Argument in Defence of Christianity, taken from the ancient prophecies, 1762. 8. The Rise and Fall of the Holy City and Temple of Jerusalem, 1764. 9. The Want of Universality no Objection to the Christian Religion, 1765. 10. Syntagma Dissertationum, quas olim Auctor doctissimus Thomas Hyde, S. T. P. separatim edidit, 1767. 11. The Origin and Structure of the Greek Tongue, 1768. 12. A Letter to the right rev. the Bishop of Oxford, containing, Remarks upon some Strictures made by Archbishop Secker, in Merrick's Annotations on the Psalms, 1769. 13. The Advantages of a Religious Education, a Sermon preached at the Asylum, 1770.

These publications are incontestable evidences of the abilities and application of the learned author.

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\* The titles are at full length in the book from which we have transcribed this list.

VI. *A Sentimental Journey through Greece. In a Series of Letters, Written from Constantinople; by M. de Guys of the Academy of Marfeilles, to M. Bourlat de Montredon, at Paris. Translated from the French. Three Vols. 12mo. 7s. 6d. sewed. Cadell.*

**B**EFORE we enter upon the recital of this agreeable journey, it may be proper to take notice of the circumstances which corroborate the authenticity of the narration. It appears that M. de Guys, the author of these Letters, resided a long time at Constantinople under the immediate protection of the king of France; and that from thence he made frequent excursions into Greece, for the purpose not only of reconnoitring a country so famous in former ages, but for rendering himself particularly acquainted with the manners and customs of the inhabitants. How extensive and minute his observations have been, is abundantly evident from the present work; and there needs no other testimony of his literary qualifications than the knowledge he discovers of classical learning, and antiquities. That the public may be satisfied of these letters being genuine, the translator has ventured to affirm that M. de Guys was an eye-witness of every circumstance which is related concerning the manners and customs of the modern Greeks. But in this assertion he has gone too far; for in the beginning of the twenty-ninth letter, the author informs his correspondent, that he does not pretend to have been an eye-witness of every transaction, or to assert the truth of every circumstance he has related. We would not be understood, however, to derogate in the least degree from the authenticity of these letters by producing this candid acknowledgment of M. de Guys. We are too firmly convinced both of his penetration and the rectitude of intention, to imagine that he either has adopted uncertain information, or attempted to impose upon the world by misrepresenting facts of which himself was an evidence. His acquaintance with the ancient and modern Greek language, and his zeal for the interest of learning justly entitle him to at least an equal degree of credit with any other traveller; not to mention the circumstance of his being a gentleman of unquestionable veracity.

An opinion has generally prevailed, founded, perhaps, upon the connection observable between the manners of a people and their form of government, that the national customs of the ancient Greeks terminated with their liberty, and that those of their descendants are equally peculiar with the barbarism in which their country has long been involved. The innovations usually introduced among a vanquished people by their conquerors, seemed to render such an opinion highly probable;

bable; and it was farther supported by the inattention of the few travellers who have visited Greece, to the manners of its modern inhabitants. It would appear, however, that the policy of the Ottoman court has been contented with the subjection of the civil liberties of Greece, without attempting an alteration in the ancient customs of the country, any more than in the discipline of its church. Excluding, therefore, the Turkish power from any operation in these particulars, there is no reason to suppose that the manners of the Greeks ought necessarily to change with their government, especially, as that was accompanied with the total extinction of learning and refinement among them. It is in the progress towards elegance and perfection, and by an enlarged intercourse with foreign nations, that the manners of a people are much altered. But when once those objects have ceased to influence the public spirit, the general customs to which the people at that period have been habituated, may long remain stationary and unchanged, till either extending commerce shall import, or reviving refinement invent new modes of behaviour. From the letters now before us this clearly appears to be the case with Greece; and M. de Guys asserts, that in point of manners and customs, the practice of the ancient inhabitants of that country was almost entirely similar to that of the present. In tracing this parallel, a classical reader will meet with much entertainment.

After premising several general observations, the author proceeds to describe the houses, apartments, lamps, sofas, fires, domestic employments of the women, embroidery, &c. The houses of Greece having but one story, M. de Guys remarks, that we may thence form some idea of the hundred famous cities of Crete. It appears that to this day, the Greeks observe the same disposition in their buildings with the ancients; the men and women have separate apartments, called *Andronitis*, and *Gynæconitis*, of which the latter, for the security of their wives, is always in the interior quarter of the building. We shall here present our readers with an extract from the letter on these subjects.

‘ There are no chimnies in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance, may more conveniently draw near it. This is a very ancient custom all over the east. The Romans had no other, and the Turks adhere to it. This brasier called *λαμπτήρ*, says Hesychius, quoted by Mad. Dacier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod as at present. Lamps were not used till a long time after.

‘ To defend the face from the heat and smoke of the brasier, things hurtful to most constitutions, they have invented the ten-

dour : the tendour is a square table, under which the fire is placed. This table being covered with a carpet, which descends on every side to the ground, is again covered with a cloth of silk, more or less magnificent ; about which, sofas or cushions are placed, for the accommodation of the company. It is very easy to put both hands and feet under the covering of the table, by which means they receive a gentle and agreeable heat. The tendour is used principally by the ladies, while engaged at their embroidery, an employment which occupies the greatest part of each day during the winter season, the remainder being spent in receiving the visits of their friends.

The modern Greeks resemble the ancients in many particulars : In the comedy of the Female Pleaders, Proxagoras, their advocate, draws a very just portrait of them. " They are very industrious (says he) washing the wool in hot water after the ancient manner, therefore we see not that they intrigue, drink, and ill treat their husbands as formerly.

" All their old tricks over again."

Terence says the same thing, presenting us with a genuine picture of the Greek islanders. In the play of Andria, observe the portrait of the daughter of Andros. " At first, says he, she was modest, laborious, and lived hard, with difficulty gaining a living by the utmost exertion of her industry at the spindle and the loom. But being once introduced to lovers who promised to reward her amply for her favors, she no longer persevered in those arduous employments : we are naturally prompted to prefer pleasure to labor. Having accepted the offers made her by one or two lovers, in the end her favors became general, and every man was welcome." It must be confessed notwithstanding, that among the fair islanders, there are many whose virtue is superior to all the arts of seduction.

Here I must add the agreeable portrait which the same author has drawn of a Greek lady in mourning, and *en negligé*, working at home with her slaves. How justly descriptive of what I have seen. Terence may be consulted upon the Greek manners with as much certainty as the Greeks themselves, as he is a faithful translator of Menander. He travelled into Greece at the age of thirty-five, and as it is the common opinion, purposely to inform himself of the customs of the natives, in order to present them upon the Roman stage with more accuracy and success.

The valet informs his master who had dispatched him on a message to a lady, how he found her employed.

" It is on this occasion, says he, or never, that a man can arrive at the knowledge of his mistress's proceedings in his absence : to wait on her without previous information of his coming, and at an hour when she least expects him : He may be assured that the occupations he finds her then engaged in are her constant practices, and discover the true bent of her inclinations. At our arrival we found the fair one engaged with the most studious application, perfecting a piece of embroidery, and dressed in mournful attire, on account of the recent death of the old lady. Her habiliments disposed without the least attempt to ornament her person ; nothing of that studied grace which generally appears in the dress of women, to set off their beauty. Her hair loose, without any form or disposition, negligently flowing about her shoulders.

An

An old woman sat by her spinning of wool, while a girl meanly dressed, assisted Antiphala in her weaving."

"This portrait of Terence is an exact description of the Greek ladies in these days, not excepting the old spinning woman, and the little shabby girl. He who would copy nature, must study and follow it. If he would paint the times which we look back upon with regret, as the golden age, so much boasted of by the poets, let him live with the Greeks, who have to this day preserved the simplicity of the manners and customs of the earliest periods.

"Embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning till night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by Virgil, in the eighth book of his *Æneid*.

"I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine who follows that trade is always lighted before day; and her young assistants are all at work betimes in the morning. The severity of their labour they beguile with many agreeable chanfonnettes."

We find, that the ancient custom of retaining the nurse who fostered their children, still subsists among the best families in Greece. When she has reared one child, she is thenceforward incorporated into the family, and bears the name of *paramana*, a word which signifies *second mother*.

M. de Guys informs us, that girls of any condition seldom appear abroad, complying in this with the ancient practice; but that the custom of restraining from church until they are married, is not now so rigorously attended to. In other respects, however, they are kept under as much restraint as formerly, and are never suffered to be in the company of the other sex, except the parents are present and approve it. They pass their time chiefly at embroidery with their slaves; looking at the people in the streets through the lattices of the windows, which we are told are so constructed as that they can easily see others without being seen themselves.

Our author remarked, that the Greek ladies, conformable to the custom of the ancients, present the hand to be kissed by their daughters, their slaves, and other persons who are their inferiors; and on this occasion, he mentions the incident of Alceste in Euripides, who being at the point of death, desires her women may be brought to her, and calling each by her name, gives her hand to be kissed by them.

The Greek girls have a custom of saluting each other, which consists in kissing the eyes, while they mutually take hold of each others ears. This method of salutation, the author observes, is also of very ancient date, and he cites some Greek and Roman writers in whom it is mentioned; particularly the following passage:

"I do not love Alcippe, says a shepherd in Theocritus, for the other day when I presented him a beautiful pigeon, though he took me by the ears he neglected to kiss me."

On discovering so great a similarity between the manners of the ancient and modern Greeks, we are convinced, with M. de Guys, that to read Homer and other poets of ancient Greece, with all the pleasure their works are capable of imparting, it should be on the spot. For this reason, if learning should ever be revived in Greece, we might expect more just observations from the critics of that country, than from those of any other. The remark which our author makes on what is related of Aristæus in the following passage, affords a strong proof of the advantage of a local knowledge of the scenes of ancient poetry and fiction.

"Homer has justly described the manners and customs of men in his time. It is at Troy, on Cape Sygeum, at Tenedos and at Smyrna, that this poet, and others like him, who carry us back to the ages in which they themselves lived, should be read. Besides this advantage, I have had the delicious pleasure of reading the beautiful episode of Orpheus and Euridice in the Georgics of Virgil, on the banks of the Hebrus. You might in the course of such a voyage have enjoyed the satisfaction of verifying what Diomedes of Sicily says of Aristæus, father of the famous Actæon: "That being on the top of mount Hæmus, he suddenly disappeared from the view of the Greeks and Barbarians, who considered him thenceforward as a God." It would also readily have occurred to your imagination, that the historian, who was a man of much more enlightened genius than either the Barbarians or Greeks of those times, ought to have added, that the top of this high mountain was always covered with a thick fog; from which circumstance it was easy to discern what it was that enveloped and concealed Aristæus from the eyes of the spectators."

Classical readers will be pleased to find from the subsequent extract, how little variation there is in the dress of the women in ancient and modern Greece; and we the rather submit this subject to their perusal, as the knowledge of it greatly elucidates many passages in the ancient poets.

"The young women of Greece formerly wore their hair knotted, which is the custom at present. They let it grow to a much greater length than the men.

"Pausanias informs us that Leucippus suffered his hair to become of a great length, in order to offer a sacrifice to the river Alpheus. Having knotted it after the manner of the women, he put on the habit of a female, and sought Daphne, whom he thereby deceived.

"The head dress of the women when low is set off with a heron's feather, but they never fail to place another little feather on the front of it, either black or colored, which is bent and formed into a flat curl. May not these feathers be of the same kind with those mentioned by M. Winckleman, in his fine collection of ancient monuments? The syrens having audaciously challenged the Muses to a trial of skill at singing, on the island of Crete, and being vanquished

quished by them, the Muses to punish such rashness, cut their wings, and taking each a feather, wore them on their heads as a trophy of the victory. It is then to the Muses the Greek ladies are indebted for this ornament; at least they are fond of imitating them in some particulars. Musical combats are very frequent among the Greek women. In these combats they sing complets alternately, where she who holds out longest carries the prize.

They have different modes of dressing the head, less or more ornamented, the disposition of which they frequently vary. Sometimes the hair flows in tresses on the shoulders, at other times formed into a roll about the head, or negligently tied with flowers. In this last method it is easy to recognize the fashion of the Lacedæmonian ladies.

Pollux has favored us with a detail of the several items, which compose the toilet, and minister to the adjustment of a lady's dress. We are indebted to Salmasius, who has taken the pains to restore the following passage, which Aristophanes had given in twelve verses. Behold the list according to Pollux.

"The razor, scissors, wax, nitre, false hair, fringes, laces, mitres, (the form of which I shall hereafter explain) ribbands, the pumice stone, (formerly used to polish the skin, which they now make use of for the feet only) white lead, pomatum, the crown, paints of various colors, the necklace, the smart undress, hellebore, fillets, bands, the girdle, buckle, tunic, petticoat, earrings, trinkets, the fly-cap, little roses, clasps, gold chains, the seal, scarf, tippet, veil, rings, smelling bottles, with a thousand other particulars, which it is impossible for the most exact memory to retain."

The list is really a very long one, but the modern dames of Greece have not suffered one item to be struck out of it.

It is probable that the ditch, or chelidona, and several other words which I have not translated, signified some parts of the dress now worn by the Greeks, which have varied as often as the forms they describe. I am not quite certain if the word *ἐγμυλον*, in Latin *vestis circularis*, which I have rendered a petticoat, does not signify a hoop, which they might use to swell the petticoat into a round figure. In that case the hoop must be of greater antiquity than is generally supposed.

Athenæus gives a very exact description of the apparatus for a lady's dress; and also of the methods they tried to correct any defect in the shape, or particular parts of the body. He attributes indeed all these minute researches into the arts of coquetry, solely to those whose occupation made it necessary for them to dress with all possible incitements to allure the men. The ladies of the present age who follow exactly the practice of their ancestors, have not found it necessary to seek for information from books upon this occasion. It has been handed down to them by usage through successive ages, with so little variation, that they possess as it were an intuitive knowledge in the science of dress. The dress of the girls is so contrived as to give them a fine and easy shape; by which means however they are sometimes very much incommoded. Accordingly they are by that means constrained to great moderation at table.

In the comedy of the Eunuch, Cherea says to Parmenio, "My mistress is not like the girls of this country, whose mothers torture and confine their bodies, in order to give them a graceful fall of the shoulders, and a fine shape. If a young woman shews signs of a healthful state of body, she is immediately distinguished by the

462 *View of the public Burdens of Great Britain and Ireland.*

name of prize fighter; spare diet is prescribed, and let her constitution be ever so good, on a sudden you find her reduced to the slenderness of a bulrush."

Nothing can be better described nor more exactly resemble the original. M. Petit, a very learned physician, has made great use of the foregoing passage, to examine whether that method would not have been as useful to the Amazonians, in preventing the growth of their breasts, as the barbarous method of cutting them off.

Catullus has very exactly given us the several parts of a Greek lady's dress, where he paints the distress of Ariadne for the loss of Theseus who had abandoned her. "The loose robe she formerly wore was thrown aside, the scarf which covered her bosom no longer would she suffer to remain, and her head dress (which the poet calls mitra) was neglected." The mitra, is a sort of scarf or lash worn by some persons at this day, and is used to go round the head.

The mitre, which the Greek women formerly wore, had bands that falling on the cheeks passed from thence under the chin. The fashion of the present time is exactly the same, some have them embroidered with gold, and fringed. They are now called mahoulka, and generally intimate that the wearer of them is indisposed.

The scarf sometimes descends from the head and covers the neck.

Anacreon, wishes to be transformed into the pearl necklace which encircles his mistress's neck, or the scarf which spreads itself upon her lovely breast. The Latin word *tænia* or *fascia*, can only be rendered a lace or scarf. The Athenian women covered the neck like the Greek islanders; a custom however not general among them.

It is true that the courtesans had formerly a mode of adjusting the dress with peculiar allurements to excite loose ideas in the other sex; which mode, women of the same condition are at present equally ingenious in pursuing. It must be owned also that women of character follow their example in that particular but too often.

"I shall not on this occasion enter into a minute detail, or form comparisons, which might wound the ear of modesty, or call forth a blush in the cheeks of the chaste fair. Curiosity should have its bounds, and respect those prescribed by decency."

It appears that even the fan which is at present used in Greece corresponds with the description delivered of it formerly by Athenæus. It is large and rounded, composed of peacock's feathers, and serves in place of a parasol.—We shall suspend till next month the farther prosecution of these entertaining letters. [ *To be continued.* ]

VII. *A comparative View of the Public Burdens of Great Britain and Ireland, with a Proposal for putting both Islands on an Equality, in Regard to the Freedom of Foreign Trade.* 8vo. 1s. 6d. Robinson.

THIS writer sets forth with animadverting on the policy which has established the idea of Great Britain and Ireland being states that have separate interests, and that the pub-

public burdens borne by the subjects in each island are so disproportionate as to render a commercial equality for both extremely difficult, if not impracticable. These allegations the author considers not only as absurd in their origin, but pernicious in their effect; and with a view to recommend the establishment of an equality of trade in both islands, he has attempted to examine into, and form an estimate of the differences in the public burdens of each.

Ireland, he observes, considers herself as the most aggrieved by the present commercial system; and he admits, that the burdens and restrictions under which she labours are very considerable; though he is of opinion at the same time, that other hardships complained of, are founded more on popular opinion than reality. Among these, he instances the excesses drawn of wealth occasioned by the absentees or landholders not resident in Ireland, which the people of that country alledge to be a grievance peculiar to them, while, as the author justly observes, it is a tax which the capital of every great empire draws from all its remote provinces, and is not more paid by Ireland than by the distant counties in Great Britain. To illustrate this assertion, he presents us with the following apposite view of the nature of the internal circulation of a state.

‘ The country is the chief productive fund of national wealth; and though it be continually pouring into the capital city, yet the small stock that remains behind, added to the frugality that prevails there, suffices, with the bounty of nature, to afford new supplies, and at the same time to maintain a kind of easiness in the remote towns and villages, provided the demands of the capital be not exorbitant. An hundred men employed in country labour will produce more to the state, than an hundred thousand livery servants, coachmen, and chairmen in London; for these last, though not employed in destroying and slaughtering, produce no more national wealth than an hundred thousand soldiers encamped on the same spot would produce. London, so far from enriching the country, is in great part maintained and supported by the distant provinces gratis. For example, suppose the rents of the absentees from the county of Northumberland, which probably exceed fifty thousand pounds, are to be paid at the capital, and that a company of merchants at Newcastle send coals to that value to London, those merchants may be paid for their coals by bills of exchange upon the stewards of the absentees of the same county, in which case it is plain, Northumberland not only furnishes the coals, but furnishes the payment of them. Again, supposing a Lincolnshire grazier brings up a thousand head of cattle to London; the butcher who purchases those cattle, we shall suppose for eight thousand pounds, by paying that sum into the treasury, may procure from thence a draught of the same value upon a collector of the excise in Lincolnshire, which he gives to the grazier, who receives cash for it upon his return home. I know not whether this precise method be used in this kingdom; but I know that it is practised in France; and whatever be the channel of exchanges, it comes in

the end to the same thing, and plainly proves that Lincolnshire pays Lincolnshire, and London receives the cattle for nothing. These examples may suffice in place of an hundred others; and may serve to check the presumption of the Londoners, who vaunt the prodigious supplies that city affords the state, and expect that their factious deliberations should have a controlling influence in national councils.

But if the distant provinces be continually pouring into the capital more than ever returns, what becomes of all that wealth centering in London? That question may be answered by another; what becomes of all the coals carried to London? Both are consumed there. If all the demands of the rich landholders, absentees from their estates by their residence in London, added to the demands of government upon the distant provinces were to be paid in cash, it is plain that within the compass of one year, not five shillings in silver would be found in Great Britain out of the county of Middlesex. But both the wants of the state and of the rich proprietors require a circulation of a different kind. The taxes and rents are mostly exchanged on the spot for provisions and merchandise, necessities wanted at the capital, and the bills for those provisions and merchandise ballance the country's debts to the center of government and chief residence of the land proprietors, the money or cash, both in town and country, remaining at its usual equilibrium, unless some extraordinary demand of government, such as the maintenance of an army abroad, should draw a more than ordinary proportion of it to the capital, in order to be transported out of the kingdom. Ireland, therefore, cannot state the expences of its absentees as a peculiar hardship, for in that article, it has only neighbour's fare, it being certain that the remote provinces, both within and without the island of Great Britain, receive no equivalent whatever for great part of what they furnish to the capital, except the equivalent of protection and defence. At the capital resides the intelligence that directs government, accompanied by many luxurious appendages, together with ten thousands of idlers, allured thither by pleasure only, with great numbers more, whose occupations have no relation to industry, and all are consumers, yielding no retribution of wealth for wealth. Those in the country, on the other hand, who give themselves to agriculture, are always employed in producing something that did not exist before; and this produce, on the whole, in every well regulated state, ought to be so abundant as amply to suffice for the maintenance, the clothing, housing, firing, &c. of the whole inhabitants, with some reserve for an accumulation of wealth. Bodies politic, in this respect, have an apt resemblance to the animal body, and with them every day verifies the truth of the fable of the belly and the members, the latter feeding the former; but as this is a natural state, it is a state that does not require a remedy, and nothing but ignorance or cross humour can reckon it a disease.

We join in opinion with this writer, that, in respect to absentees, Ireland has no peculiar ground of complaint; for since Dublin, as he observes, is become so large and elegant a city, the greatest number of the nobility and gentry of Ireland, who do not reside upon their estates, make that capital the scene of their chief resort. We cannot, however, subscribe to

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the propriety of the comparison, in this point, between Ireland and the remote parts of England, the latter of which the author considers as more materially affected by absentees; because, no just conclusion can be drawn from the relative state of the whole of one of the islands to a part of the other. From his reasoning on the subject of absentees, the author draws the following corollary, which he endeavours to confirm by instances produced from history; namely,

‘ That the apprehensions of those are wholly groundless, who think that if Ireland were permitted a free liberty in trade and commerce, she would even drain the opulence from Great Britain, and soon become of more prejudice than service to us. It is demonstrably clear, that while the seat of government of the British nation remains in this island, Ireland, like every other distant member, must contribute her share to the luxurious waste at the capital, and consequently the superiority of wealth must always be on our side. In proportion as Ireland becomes richer, so will she prosper more within herself, and contribute more to the opulence of Great Britain. Besides, commerce, like every other thing, has its *ne plus ultra*, or fixed limit; for allowing that the low rents and low wages in Ireland might at first act as a premium in promoting its foreign trade, and that by a large balance it soon accumulated much wealth, yet that very wealth, by enlarging the mass in circulation, would raise the price of land, and of every thing else, and of course check the farther enlargement of the trade, and lessen the annual ballance. We do not read in ancient history that the Romans, after they had annexed Sicily to their empire, put the least restraint upon its trade, or thought that island would swallow up Italy. Nay the small kingdom of Naples has not the least jealousy of Sicily, though the proportion between the insular and continental territory of the Neapolitans is much greater than between Ireland and Great Britain. There is a fashion in politics as in every thing else. Towards the end of the last century, and in the beginning of this, the great opulence of the Dutch astonished all their neighbours, and the political writers of those and of modern times, having considered their narrow territory, and the various manufactures carried on by them, have, very erroneously, attributed their wealth to those two circumstances, the importance of which they have exaggerated beyond measure. Now nothing is more easily demonstrable than that the Dutch have been indebted for their power and opulence, not to manufactures, but to territorial riches, and, next to that, to the universal freightage of the products and merchandize of other nations, added to their spirit of frugality and hoarding. The Dutch, I fancy, would have been far from adopting the maxim attributed to them by our political writers: and if they could have associated to their republic four or five of the adjoining provinces, they would not have restrained those provinces from pushing their industry and commerce as far as they possibly could. The notion of centering manufactures, where the territory is large and fertile, is in the highest degree absurd. A farmer who should lay all his dung, or throw all his seed into his garden, could not expect such returns, as he who prudently distributed both among the different inclosures of his farm.’

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Upon a candid examination of the respective burdens of Great Britain and Ireland, the author shews the alledged grievance of the taxes raised in Ireland for the support of government, to be equally ill founded with that of the absentees; and that while the productive fund of Ireland stands to that of Great Britain, nearly as one to ten, her public burdens, compared to those of this island, are only as one to nineteen. We shall present our readers with some of the judicious hints suggested by this author for the political improvement of Ireland, which are highly worthy of attention.

This burden is the high rate of the interest of money in that island, the disadvantages of which are generally acknowledged, and need not here be detailed; but, happily for Ireland, and I may also say for Great Britain, the legislature of that kingdom have it wholly in their power, by the easiest and most constitutional means, to reduce that rate to three per cent. Such a reduction of interest would of consequence raise the value of estates nine or ten years purchase, that is, would render land a possession by one fourth more valuable than at present; which would be more than a full equivalent for a direct transition to a land-tax, a tax which, like all others, is paid by the industrious consumers. Were the value of the lands of Ireland doubled, the gentlemen of that island would not only be gainers, but the inhabitants would find the taxes less burdensome. Now almost the same consequences would follow, if, instead of the value of the lands, the quantity of industry were doubled, which I believe few people acquainted with Ireland will deny to be possible with the present number of hands. But the truest means to augment not only the marketable but the real value of lands, is to augment the stock of industry; and nothing so likely to effect that as the opening a free trade to Ireland, and the taking off and removing the oppressive burdens from the lower class of people, which they labour under from injudicious taxes, and I am afraid from discouraging leases.

The former of these depends upon the joint concurrence of the legislature of both kingdoms; but the latter may be effected by the parliament of Ireland singly, and is so essential to the prosperity of that island, that were the same restrictions upon its trade even still to be continued, a new plan of taxation ought nevertheless to be pursued, in order to excite the poor to industry, and check the propensity to expensive luxuries in people of small incomes, who, instead of following business are tempted, from the present indulgence of the legislature, to rank themselves among the unindustrious classes. Were the great commercial cities, such as Dublin, Cork, Waterford, Belfast, &c. but properly attentive to their own as well as to the national prosperity, they might be expected to solicit such a reformation in the mode of taxation, which would give new life to commerce throughout the whole island. Where the poor have the means and the spirit of industry, they can bear great taxes, as their application to labour is a rich fund; but in a country where indolence and oppression keep the poor people beggarly, a very small imposition is more than they can bear, and makes them immediately desert their habitations, or shelter themselves still more in idleness and misery, against vexations which they look upon as arbitrary. All means to animate them to industry

dustry ought to be used; and among the most effectual may be reckoned the exempting them, as much as possible, from all direct impositions to government, and granting them long leases upon moderate terms; and should trade be opened, the assurance of good and constant wages to the workman and manufacturer. What encouragements or discouragements poor farmers in Ireland meet with from their landlords, I cannot pretend to mention; but we have one very bad symptom, in regard to the protection and encouragement of agriculture, in the frequent advertisements for tenants that are to be met with in the Dublin news-papers.

The impositions of government upon the poor may be judged of more easily; but though those impositions in the mass should not be found to be very burdensome, yet, from their discouraging nature, they may check ten times their value in industry, and in that view are very impoverishing to the state. It is not a plan of thriving to pay a million to receive one hundred thousand pounds; but if all the non-working and half-working people in Ireland, were but to labour as the lower classes of people in England, they would add above a million annually to the national income, which would have the effect of making provisions and merchandize more abundant, or of lowering the prices of them considerably. The conclusion is not always just, that because rents and wages are low in a state, one may expect in that state an abundance of every thing at the cheapest prices. On such a supposition, Siberia would be the most abundant country, where one may have twenty or thirty acres of the finest meadow for the rent of one penny. The truly affluent country is that where, independent of the mass of money in circulation, an abundance and variety of products are every day ready to be offered in exchange for an abundance and variety of manufactures, the whole the effect of the industry of the inhabitants. The two great sources of national opulence are, the fertility of the soil and the labour of the poor; and when this last is checked by injucious taxes, and other discouraging circumstances, it has the same effect upon the mass of the people as if the lands were rendered by so many degrees more barren. One ought, therefore, to be as zealous in removing indolence, from the people, as in removing barrenness from the soil. The most direct means for the former in Ireland, would be to punish with the utmost severity strolling mendicants, who not only infest the towns and villages, but parade in great numbers through the large opulent cities; to contrive premiums, if possible, for the industrious; and, by giving some marks of distinction to those who are well lodged and well clothed, to fill their minds with the spirit of amassing, which would soon make them tax each other, from rivalry, ten times more than they are now taxed by the state, and yet all increase their own wealth at the same time, and consequently the national wealth.

The grand object which this ingenious writer endeavours to inculcate is, the expediency of a total change of system in regard to the commercial intercourse between Great Britain and Ireland. He is of opinion, that the foreign trade of Ireland should be put entirely upon the same footing as the foreign trade of Great Britain; that the duties laid in either kingdom, upon the products or manufactures of the other, be reciprocally

reciprocally abolished ; that all vessels sailing from one island to the other be considered as coasting vessels, subject only to the regulations usual respecting such vessels ; that the communication and trade between Ireland and the British settlements in America and Africa, be put upon the same footing as the trade between Great Britain and those settlements ; that, in consideration of this general liberty of trade, the kingdom of Ireland should always pay for the support of government, and the public defence of the state, a land-tax of equal rate with the land-tax of Great Britain for the time being ; that the denominations, and the value of the denominations of money shall be the same in both kingdoms ; that the port duties, or customs, upon all merchandize, exported or imported, be the same in Ireland as in Great Britain ; that the rate of the interest of money be reduced in Ireland ; and that the additional taxes, raised as an equivalent for a freedom of trade, be always appropriated to the building of ships of war, and the maintaining and supporting a naval strength in Ireland, &c.

These are the great out-lines of the plan proposed by this writer, the substance of which is, that Ireland ought to be considered merely as a remote part of Great Britain. This plan, it must be acknowledged, appears to be extremely plausible, and is certainly founded on liberal and enlarged sentiments of public utility. But it is probable, that the partial inconveniences which would result for some time at least, to both kingdoms, upon its being carried into execution, will long postpone the commencement of such a political æra in our government : and the apparent distance of such an event deserves the less to be regretted as it is certainly in the power of the legislature to promote the internal prosperity of Ireland, by such means as cannot interfere with the commerce and interest of Great Britain ; several rational expedients for which purpose are suggested by this author, that merit mature consideration. It would be unjust to conclude our review of this pamphlet, without acknowledging that it contains many acute observations, and ingenious political reasoning.

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VIII. *Memoirs of the Year Two Thousand Five Hundred. Translated from the French. By W. Hooper, M. D. Two Vols, 12mo. 6s. Robinson.*

THE reader may presume from the title of this work, that it is of a satirical nature. The period which is properly the subject of these Memoirs is *the present time*. The scene of the narrative lies in Paris, but the reflexions are supposed to be applicable to almost all the capital cities of Europe.

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The author is represented as a person who has slept seven hundred and thirty-two years, and awaking in the year two thousand five hundred, contemplates the wonderful changes which have happened in manners, customs, government, and other particulars, during the time of his sleep. On the revivification of this modern Epimenides, he was advised to procure himself new habiliments, the fashion of his dress being so much antiquated that he was stared at as an object of ridicule.

‘ I began, says he, to be anxious for my safety. The man of letters said to me, “ I see you are confounded, and therefore willingly offer to be your guide. But let us begin, I entreat you, by entering the first cloth-shop we shall come to; for,” he frankly added, “ I cannot be your companion, if you are not decently dressed.

“ You must allow, for example, that, in a well-regulated city, where the government forbids all duels, and answers for the life of every individual, it is useless, not to say indecent, to wear a murdering weapon by your side, to put a sword on, when you pray to God, or to visit the ladies or your friends. A soldier can do no more in a town that is besieged. In your age, there were still some remains of the Gothic chivalry; it was a mark of honour to wear at all times an offensive weapon; and I have read, in an author of your days, that an old man would parade with a sword that he could no longer use.

“ How girding and troublesome is your dress; your shoulders and arms are imprisoned; your body is pressed together; your breast is constrained, you can scarce breathe; and, why, I beseech you, do you expose your legs and thighs to the inclemency of the seasons? Each age produces new modes; but either I am much deceived, or our dress is both agreeable and salutary. Observe it.”

‘ In fact, the manner in which he was dressed, though new to me, had nothing in it disgustful. His hat had not the dark and gloomy colour, nor the troublesome corners of ours; there remained nothing but the cap, or body of the hat, which was surrounded by a sort of cape, that rolled up, or extended, as the season required.

‘ His hair, neatly combed, formed a knot behind his head, and a slight tinge of powder left the natural colour visible. Far distant from the plaistered pyramid of scented pomatum; or those staring wings, that give a frightful aspect to the wearer; or those immoveable buckles, that destroy the grace of the flowing curls. His neck was not tightly bound with muslin; but surrounded with a cravat more or less warm, according to the season. His arms enjoyed their full liberty in sleeves moderately large; and his body, neatly inclosed in a sort of vest, was covered with a cloak, in form of a gown, salutary in the cold and rainy seasons.

‘ Round his waist he wore a long sash that had a graceful look, and preserved an equal warmth. He had none of those garters that bind the hams and restrain the circulation. He wore a long stocking, that reached from the foot to the waist; and an easy shoe, in form of a buskin, inclosed his foot.

‘ He carried me into a shop, where I was to change my dress. I sat down in a chair; but it was not one of those that are hard stuffed, and fatigue instead of refreshing; it was a sort of small alcove,

cove, lined with mat, and turned on a pivot, according to the direction of the body. I could scarce think that I was in a tradesman's shop; for it was quite light, and I heard no prating about honour and conscience.

His first observation was, that every thing was paid for in ready money, and that the meaning of the word *credit*, which is frequently perverted to fraudulent purposes, was not so much as known. The art of contracting debts, and not paying them, was no longer, he says, the science of the beau-monde. We shall lay before our readers the description of the state of Paris, in the supposed period of its improvement, a picture which must be acknowledged to reflect merited censure on some circumstances of its present situation.

“On turning my sight toward that part where stood the bridge formerly called Pont-au-Change, I saw that it was no longer loaded with wretched hovels; my view extended with pleasure along the vast course of the Seine, and the prospect, strictly regular, was further graced by novelty.

“These, indeed, are admirable improvements!—” ‘Tis true; yet ‘tis pity, that they should remind us of a fatal accident caused by your negligence.—How our negligence? if you please.—“History relates that you talked perpetually of pulling down those miserable houses, without performing it. On a certain day, therefore, when your magistrates preceded a sumptuous feast with a firework, in order to commemorate the anniversary of some saint, to whom, doubtless, France had great obligations: the firing of the cannon, the petards, and mines, overthrew the ruined houses built on those old bridges; they tottered, and fell on the wretched inhabitants; the fall of one was the ruin of another; a thousand citizens perished; and the magistrates, to whom appertained the revenues of the houses, cursed not only the firework, but the very feast.

“The succeeding years they made not so much noise about nothing; the money that sprung up in the air, or caused dangerous indigestions, was employed in forming a capital for the restoring and maintaining of bridges; they regretted the not having observed this method before; but it was the fate of your age to disregard their follies, though enormous, till they were completely finished.

“Let us walk, if you please, this way; you will see some demolitions that we have made, I think, not improperly. The two wings of the Quatre Nations no longer spoil one of the finest quays, and perpetuate the vindictive temper of a cardinal. We have placed the town-house opposite to the Louvre. When we give any public entertainment, we think justly that it is intended for the people; the place is spacious; no one is injured by the fire-works, or by the brutality of the soldiers, who, they say, in your time, (can it be believed?) sometimes wounded the citizens, and wounded them with impunity.

“You see that we have placed the statues of the several kings that succeeded yours on the middle of each bridge. This range of monarchs, elevated without pomp, in the center of Paris, affords a grand and interesting prospect over the river that adorns and refreshes the city, and of which they appear to be the tutelary deities.

deities. Thus placed, like the good Henry IV. they have a more popular air than when inclosed in squares, where the eye is bounded. These, grand and natural, were erected without any great expence; our kings, after their decease, did not impose that last tribute, which in your age oppressed the subject, already exhausted."

"I observe, with great satisfaction, that you have taken away the slaves that were chained to the feet of the statues of our kings; that you have obliterated every fastuous inscription; and though that gross flattery is of all others the least dangerous, you have carefully avoided even the appearance of falsehood and ostentation."

"They tell me, that the Bastile has been totally demolished by a prince who did not think himself a god among men, but held the Judge of kings in due reverence. They say, moreover, that on the ruins of that hideous castle (so properly called the Place of Vengeance, and of a royal vengeance) they have erected a temple to Clemency; that no citizen is snatched from society, without his process being first publicly made; that a *lettre de cachet* is a term unknown to the people, and serves only to exercise the curiosity of those who busy themselves with investigating the antiquated terms of barbarous ages. There had been, they added, a treatise composed, intitled, "A Parallel between a *Lettre de Cachet* and the Asiatic Bow-String."

"We arrived insensibly at the Thuilleries, where every one was admitted; and it now appeared to me more charming than ever. They made me no demand for a seat in that royal garden. We found ourselves at the Place of Lewis XV. My guide, taking me by the hand, said, with a smile, "You must have seen the inauguration of this equestrian statue."—Yes: I was then young, and no less curious than at present.—"But, do you know," he said, "that it is a *chef d'œuvre* worthy of our age? We still constantly admire it; and when we survey the perspective of the palace, it appears, especially by the setting sun, crowned with the most illustrious rays. These magnificent vistas form a happy enclosure; and he who projected the plan was by no means destitute of taste; he had the sagacity to foresee the effect they would one day produce. I have read, however, that in your day, there were men as jealous as ignorant, who vented their censure against this statue and place, which they ought to have admired. If, at this time, there should be a man stupid enough to utter such absurdities, he would certainly be treated with the highest contempt."

"I continued my entertaining walk; but the detail would be too long: beside, in recollecting a dream, something is always lost. The corner of every street presented a beautiful fountain, from which there flowed a pure and limpid stream that fell into a shell, whose surface resembled the beaten silver, and the transparency of the water invited the thirsty passengers to a salutary refreshment. The clear stream that fell from the fountain, as it flowed through the streets plentifully washed the pavement."

"Behold the project of your M. Desparcieux, member of the academy of sciences, completely accomplished. See how every house is furnished with that which is of all things the most useful, the most necessary. What elegance to our dwellings, what refreshment to the air, is derived from this single circumstance."

"We no longer erect those dangerous chimnies which threatened to crush each passenger by their fall; our roofs have not that Gothic declivity from which a gulf of wind could blow the tiles  
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into the most frequented streets."—We ascended to the top of one of their houses by a luminous stair-case. What a pleasure was it to me, who love the free air and an extensive prospect, to find the tops of the houses ornamented with pots of flowers, and covered with sweet-scented arbours; the summit of each house offered such a terras, and as they were all of an equal height, they formed together one vast and delightful garden; so that the whole city, when viewed from the top of some tower, appeared to be crowned with verdure, fruits, and flowers.

'I need not tell you, that the Hotel Dieu was no longer inclosed in the center of the city. If any stranger or citizen falls sick, when distant from his country or his family, we do not, they said, imprison him as they did in your time, in a noisome bed, between a corpse and one expiring in agonies, to breathe the noxious vapours from the dead and the dying, and convert a simple indisposition into a cruel disease. We have divided that hospital into twenty distinct houses, which are placed at the different extremities of the city. By that means, the foul air which exhaled from that horrid gulph is dispersed, and no longer dangerous to the capital. The sick, moreover, are not driven to those hospitals by extreme indigence; they do not go thither already struck with the idea of death, and merely to secure an interment; but because they there find more ready and efficacious succour than in their own habitations. You there no longer see that horrid mixture, that shocking confusion, which announced a place of vengeance rather than of charity. Each patient has a separate bed, and can expire without reviling the human race. They have scrutinised the accounts of the directors. O shame! O grief! O incredible guilt! that men should enrich themselves with the substance of the poor, find happiness in the miseries of their fellow-creatures, drive a gainful bargain with death!—But no more; the time for those iniquities is past; the asylum of the wretched is regarded as the temple where the Divinity pours his sacred influence with the greatest complacency; those enormous abuses are all corrected, and the poor sick mortal has now nothing to encounter but his disease, and oppressed by that alone, he suffers in silence.'

We cannot pass over the consideration of the amazing remissness of policy relative to the hospital of the Hotel Dieu at Paris, without inserting a note on that subject.

'Six thousand wretches are crowded together in the wards of the Hotel Dieu, where the air has no circulation. The arm of the river, which flows by it, receives all its filth, and abounds with the seeds of corruption, is drank by one half of the city. In that part of the river which washes the quay Pelletier, and between the two bridges, a great number of dyers pour in their dregs three times a week. I have seen the water retain a dingy hue for more than six hours after. The arch that composes the quay de Gevres is the sink of pestilence; the inhabitants of all that part of the town drink an infected water, and breathe empoisoned air. The money that is so prodigally spent in fire-works would be sufficient to rid the city of this curse.'

This author ingeniously satirises the objects of public honours and distinction in the present times, by representing the king of France in the year 2500, as conferring on a person who

who has contributed to the good of his country, a hat, on which the wearer's name is embroidered. This distinction, he observes, far outweighs those ribbands with which men were formerly invested, who were eminent for no public merit.

The revolution which the author supposes to take place in the education of youth, appears to be an alteration the least productive of beneficial effects to society, of any which he has mentioned as accompanying the golden epoch he describes. We can by no means agree with him in opinion respecting either the inutility or pernicious consequences of the study of history. We think, on the contrary, that of every species of literature, it is the most eminently calculated to afford both instruction and entertainment. In throwing out such a reflexion on historical knowledge, he would seem to have had in view the recommendation of a simplicity which might prove equally injurious to literary refinement, and the most essential interests of mankind. After this animadversion, we shall give our readers the passage on which it is founded.

"They formerly taught youth a multiplicity of knowledge that in no degree conduced to the happiness of life. We have selected those objects only that will give them true and useful ideas; they were instructed universally in two dead languages, which were imagined to contain every sort of science, but which could not give them the least idea of those men with whom they were to live. We content ourselves with teaching them the national language, and even permit them to modify it after their own taste; for we do not wish to form grammarians, but men of eloquence. The style resembles the man; and the man of genius ought to have a correspondent idiom; very different from the nomenclature, the only resource of weak minds, whose memories are treacherous.

"We teach them little history, because history is the disgrace of humanity, every page being crowded with crimes and follies. God forbid that we should set before their eyes such examples of rapine and ambition. By the pedantry of history, kings have been raised to gods. We teach our children a logic more certain, and ideas more just. Those frigid chronologists, those nomenclatures of every age, all those romantic or debased writers, who have been the first to bow down before their idols, are obliterated, together with the panegyrics of the princes of the earth. What! when the time is so short and rapid, shall we employ our children in crowding their memories with a number of names, of dates, of facts, and genealogical trees? What wretched trifling, when the vast fields of morality and physics lie open before us! It is to no purpose to say that history furnishes examples of instruction to succeeding ages; they are pernicious and infamous examples, that serve merely to encourage arbitrary power, and to render it more haughty and more cruel, by shewing that men have in all ages bowed the neck like slaves; by exposing the fruitless efforts of liberty, expiring under the attacks of men who found a modern tyranny on that of the ancients. If a man of an amiable, virtuous character arose, his cotemporaries were monsters, by whom all his efforts were rendered abortive. This picture of virtue trampled

under foot is doubtless very just; but, at the same time, it is highly dangerous to be exposed. It is only for the man of determined resolution to behold such a representation without terror; and he feels a secret joy in reflecting on the transient triumph of vice, and the eternal reward that is the portion of virtue. But from children such pictures should be concealed; they should be made to contract a placid habit, with notions of order and equity, which should, so to speak, compose the substance of their minds. We do not teach them an idle morality that consists in frivolous questions, but one that is practicable and may be applied to all their actions, that speaks by images, that forms their hearts to humanity, to courage, and to sacrifice self-interest, or, to say all in one word, to generosity.

"We have a sufficient contempt for metaphysics, those gloomy regions, where every one erects a system of chimeras, and always to no purpose. It is from thence they have drawn imperfect images of the divinity, have disfigured his essence by refining on his attributes, and have confounded human reason by placing it on a slippery and moveable point, from whence it is continually ready to fall into doubt. It is by physics, that key to nature, that living and palpable science, we are enabled to run through the labyrinth of this marvellous assemblage of beings, and to perceive the wisdom and power of the Creator; that science, properly investigated, delivers us from an infinity of errors, and the unformed mass of prejudices give place to that pure light which it spreads over all objects.

"At a certain age, we permit a young man to read the poets. Those of the present day know how to unite wisdom with enthusiasm: they do not deceive reason by a cadence and harmony of words, and find themselves led, as it were against their inclination, into the false and the capricious; nor do they amuse themselves with dressing of puppets, with spinning of counters, or shaking the cap and bells. They are the recorders of those great actions that illustrate humanity; their heroes are taken from all nations where are to be found courage and virtue: that false and venal clarion, which vauntingly flattered the colosses of the earth, is totally destroyed. Poetry has preserved that veridical trumpet only, which can resound through a long series of ages, because it declares, so to say, the judgment of posterity. Formed by such models, our children acquire just ideas of true greatness; and the plow, the shuttle, and the hammer are become more brilliant objects than the scepter, the diadem, and the imperial robe."

The author continues his observations through a variety of subjects that are worthy the attention of a speculative and philosophical mind. The doctors of the Sorbonne next pass in review before him; he delineates in the present tense the future economy of the hospital for inoculation; and he afterwards enters the important field of theology and jurisprudence. An extract from the chapter on the latter of these subjects will convey an idea of that rational and primitive simplicity, which in general directs the representations of this ingenious author.

"The

"The potent arm which bears the sword of justice has smote that enormous body, but void of soul, in which were united the avidity of the wolf, the cunning of the fox, and the croaking of the raven. Their own subalterns, whom they made to perish by famine and vexation, were the first to reveal their iniquities, and to arm against them. Themis commanded, and the herd disappeared. Such was the tragical end of those rapacious vermin, who destroyed whole families by blotting of paper."

"But in my time they pretended, that without their aid a considerable part of the citizens would remain idle at the tribunals, and that the courts of justice themselves might possibly become the theatres of licence and disorder.—"They were certainly the proprietors of stamped paper, who talked in that manner."—But how can causes be decided without the aid of attorneys?—"O, our causes are decided in the best manner imaginable. We have reserved the order of counsellors, who know the dignity and excellence of their institution, and being still more disinterested, they have become more respectable. It is they who take upon them to explain clearly and concisely the cause of complaint, and that without vehemence or exaggeration. We do not now see a pleader, by labouring a tedious insipid brief, though stuffed with invectives, heat himself to a degree that costs him his life. The bad man can find no advocate among these defenders of equity; their honour is answerable for the cause they undertake; they oblige the guilty, by refusing to defend them, to appear trembling and endeavour to excuse themselves before a court where they have no advocate."

"Every man now enjoys the primitive right of pleading his own cause. They never suffer a process to have time sufficient to become perplexed; they are investigated and determined in their origin; the longest time that is allowed for the developing any cause, when it is obscure, is that of a year; the judges, moreover, never receive any presents; they became ashamed of that disgraceful privilege, by which, at first, they received but trifles, but, at last, exacted the most enormous sums; they were sensible that they thereby gave examples of rapacity; and that if there be any case in which interest ought not to prevail, it is that important and awful instance where man pronounces in the sacred name of justice."—I find that you have made amazing alterations in our laws.

"Your laws! Stop there. How could you give that title to an indigested mass of contradictory customs, to those old shattered papers that contained nothing but ideas without connection and grotesque precedencies? How could you adopt that barbarous mass, in which there was neither plan, nor validity, nor object; that consisted merely of a disgusting compilation, where genius and perseverance were absorbed in a noisome abyss? There have arose men of ability, of a love for the human race, and of courage sufficient to induce them to undertake an entire reformation, and of that capricious mass to form a regular and just body of laws."

"Our kings have given all their attention to this immense project, in which so many thousands were interested. It has been acknowledged that legislation was the first of studies. The names of Lycurgus, Solon, and those who have followed their steps, are of all others the most respectable. The luminous point proceeded from the utmost north; and, as if nature would humble our pride, it was a woman who began that important revolution."

"Justice has spoke by the voice of nature, sovereign legislator, mother of virtue, and of all that is good upon the earth; founded

on reason and humanity, her precepts are wise, clear, concise, and few. All general causes have been foreseen and included in the laws. Particular cases have been derived from them, as the branches that spring from a fertile trunk; and equity, more sagacious than law itself, has applied practical justice to every event.

"These new laws are above all things thrifty of human blood; the punishment is proportioned to the crime; we have discarded your captious interrogatories, and the tortures of confession, worthy of the tribunal of the inquisition; and those horrid punishments calculated for a nation of cannibals. We do not put a robber to death, because we know that it would be injustice to murder him who has never murdered any one; all the riches on the earth is not equal to the life of a man; we punish him by the loss of his liberty; blood is rarely spilt; and when we are forced to shed it, as a terror to bad men, it is done with the greatest solemnity. A minister, for example, who abuses the confidence of his sovereign, by employing the power with which he is entrusted against the people, can find no pardon. He does not, however, languish in a dungeon; the punishment attends the crime; and if a doubt arises, we chuse rather to shew him mercy than to run the horrid risk of keeping an innocent man longer in prison.

"A criminal, when seized, is exposed in fetters, that he may be a public and striking example of the vigilance of justice. Over the place of his confinement there continually remains a writing which explains the cause of it. We do not confine men, while living, in the darkness of the tomb, a fruitless punishment, and more horrible than death itself! It is in the public eye our prisoners suffer the shame of their chastisement. Every citizen knows why this man is condemned to imprisonment, and that to labour at the public works. He whom three chastisements does not reform, is marked, not on the shoulder, but the forehead, and banished for ever from his country."

"Inform me, I entreat you, about the lettres de cachet; what is become of that ready and infallible expedient, which cut short all difficulties, and was so convenient to pride, revenge, and persecution?—"If you ask this question seriously," replied my guide, in a severe tone, "you offer an insult to our monarch, to the nation, and to myself. The torture and the lettre de cachet are ranked together, and only remain to pollute the pages of your history."

Many curious and interesting subjects occur in the prosecution of these Memoirs, of which an account will be given in our next Review. As far as we have proceeded, it is evident, that the author possesses taste, and a fund of natural and just observation. From the pleasing character of the visionary age which he affects to describe, he has chosen an advantageous situation for a retrospective view of the political imperfection of the present times; and it would tend to the happiness of mankind, that the government of every country would endeavour to remedy the defects in legislation and manners which are censured in the course of this work.

[ *To be continued.* ]

IX. *The*

IX. *The Life of Theodore Agrippa D'Aubigné, containing a succinct Account of the most remarkable Occurrences during the civil Wars of France in the Reigns of Charles IX. Henry III. Henry IV. and in the Minority of Lewis XIII.* 8vo. 5s. 3d. boards. Dilly.

OF all the troubles excited in Europe on account of religion in the sixteenth century, those in France are the most remarkable; and in them Theodore Agrippa D'Aubigné was no inconsiderable actor; the writer of the work before us, admiring the spirit and constancy with which he exposed his fortune and his life in defence of his religion, undertakes not only to hold forth to public view his character, which ought not to sink into oblivion, and which has not yet met with an historian who has done it justice in those essential points where it merits most, but also to give a fair representation of the proceedings of the Huguenots, in opposition to the partial accounts given of them by various writers who have been influenced by party and religious prejudices. Both these purposes are undoubtedly laudable; to relate the actions of a virtuous man, especially those in the trials of adversity, is to give mankind the properest lesson for becoming virtuous, as it may induce them to imitate such amiable examples.

Theodore Agrippa D'Aubigné was son to John D'Aubigné, lord of Brie, in Saintonge, a zealous Huguenot, who was careful not only to procure literary instruction for his son, but also to have him taught early the principles of the reformed religion; and we are told, that he made so great a proficiency in learning, as to be able at six years old to read the Latin, Greek, and Hebrew languages. He manifested early that spirit of constancy and resolution, which shone forth throughout the course of his life; an instance of it appears in the reply which he made, while yet a child, to the keeper of the prison in which he was confined for being a heretic, who assured him that he was condemned to death, and advised him to abjure his heresy immediately, as it would be too late to do it when the hour of execution came. 'I feel,' said he, more horror at the thoughts of the mass, than at the approaches of death! no pains had, indeed, been spared to instil this sentiment into his mind, his tutor having been of the reformed religion, and his father having omitted no opportunity of inspiring him with abhorrence of the Catholic religion. We shall relate one circumstance, which shows to what an height the elder D'Aubigné's hatred of it was arrived.—When Agrippa D'Aubigné had attained his ninth year, his father carried him to Paris; in their journey thither, they arrived at

Amboise soon after the conspiracy of the discontented Catholics and the Huguenots against the Guises had been discovered, defeated, and very severely punished; many of the conspirators' heads were still fixed on the gallows, and so little changed, that the elder D'Aubigné could distinguish the faces of his friends. So afflicting, and so horrible a spectacle threw him off his guard, and although he was in the midst of a crowd of seven or eight hundred persons, struck with horror and resentment, he cried out, "Oh, the traitors, they have murdered France;" and laying his hand on his son's head, said, "My son, I charge thee, at the hazard of thine own head, as I will, at the hazard of mine, to revenge these honourable chiefs, and if thou failest to attempt it, my curse shall fall upon thee." The crowd, that were beholding the horrid spectacle with the malignant pleasure of cruel bigots, were so offended at the boldness of D'Aubigné, that it was with difficulty he and his escorte escaped the effects of their resentment.

In the year 1567, the Huguenots having taking arms, because the terms granted by a pacification had not been fulfilled, Agrippa D'Aubigné, who was then about seventeen years of age, determined to enter among the Huguenot troops; but his guardian not approving it, had closely confined him; and to hinder his escape, caused his cloaths to be taken from him every night; yet this precaution could not prevent his joining a party of his companions, who, when going to the war, passed by his chamber in the night, and fired a gun as a signal to him, and whom, when he had let himself down by his sheets, he ran after barefooted, and with no other covering than his shirt, his feet bleeding with the wounds which they received from the sharpness of the stones.

From a youth of such a spirit and abilities, the cause he engaged in was likely to reap some service; and accordingly, we find the success of many of the Huguenot enterprizes were owing to his courage and presence of mind.

Young D'Aubigné met with opportunities of shewing his bravery before a peace was concluded, after which, returning to take possession of his paternal estate, he had the vexation to find it possessed by a maternal relation, who pretended that he had authentic testimony of the death of D'Aubigné; and it was not without the greatest difficulty that this usurpation was set aside.

D'Aubigné going soon after to Paris to solicit permission to lead into the service of the Low Countries a company which he had raised, happened to wound an officer, who attempted to arrest him for having been second to a friend in a duel. A  
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providential circumstance for him, as he was obliged in consequence to fly from Paris, which he did three days before the massacre of St. Bartholomew.

We have here a particular relation of that fatal event, which we shall transcribe, as it will serve to give our readers a specimen of the author's style, which they will find to be not very animated; premising only, that the admiral de Coligni, who was at the head of the Huguenot party, having been shot at from a window, it is here supposed that the king and the queen-mother, who had concerted the plan for the massacre, expected the Huguenots would, by attempting to revenge the assassination, give a fair pretence for the Catholics to take arms, and proceed to a general massacre of them; but the Huguenots made no such attempt.

Thus disappointed, the court was reduced to prosecute the detestable plan without the colour of provocation, and the 24<sup>th</sup> of August, the festival of St. Bartholomew, was fixed upon for the most horrible action ever recorded in history. To the duke of Guise was entrusted the management of the whole affair; and to gratify his private revenge, he began it a little before midnight, by causing the admiral's house to be attacked. The admiral, waked out of his sleep by the noise, threw himself out of bed, and slipping on his night-gown, bade Merlin, his minister, who lay in his room, read prayers to him; but the poor man, less intrepid than the admiral, who thought not of preserving his mortal existence, but of preparing himself for eternal life, was little able to comply; which the admiral perceiving, said to him, and other of his attendants who were in the chamber, "Save yourselves, my friends; all is over with me; I have long been prepared for death." All but one of them sought their safety by flight. A soldier who knew not the admiral's person entered, and asking him who he was, the admiral, who was at prayers, replied with perfect composure, "I am he whom you seek. If you are a soldier, as you appear to be, you ought to respect my grey hairs; but do what you will, you can shorten my life only by a few days." The man instantly stabbed him. All the soldiers that followed him did the same, and threw the body, covered with wounds, out at the window, where it was inhumanly mangled by the bigotted populace, and his head sent to Rome.

The massacre soon became general in every part of the town. A gentleman of above fourscore years old, who had the care of the young prince of Conti, was not spared, though his venerable grey hairs seemed to exhort to mercy, and still more the infantine fondness of the Prince of Conti, who hanging about his neck, endeavoured with his little hands to ward off the blows of the murderer. La Force, in bed with his two sons, was slain with the eldest of them, while the youngest, only twelve years old, lying between them, and covered with their blood and his own, he being also wounded, appeared to be dead, and was thought so by all who saw them. In this situation he heard many commend the barbarity of their murderers, saying it was necessary to kill the young wolves with the old one: but he still acted his part so well, that no one supposed him living; till in the evening he heard a person

who had entered the chamber, execrate the inhuman perpetrators of such an action, and call on God to revenge it, he then started from under the dead bodies, and cried out to be conducted to the arsenal, which was immediately done; nor would Biron, who had the command of it, deliver him up, though he was severely menaced for affording him refuge. This La Force afterwards became a distinguished commander among the Huguenots, and married Biron's daughter.

The massacre was in no place more furiously carried on than in the Louvre. Vicomte Tefan, with his wounds bleeding, fled from his assailants into the queen of Navarre's chamber, and throwing himself on her bed, covered her with blood, and filled her with terror, as she was ignorant of what was passing. The captain of the guard promised her to save his life, and having made her put on a gown, conducted her to the duchess of Lorraine's apartment. In her way thither a gentleman mortally wounded by a soldier fell dead at her feet. At so shocking a spectacle she fainted away. She no sooner entered the duchess of Lorraine's chamber, than two of the king of Navarre's attendants rushed in, and falling at her feet besought her protection. She hastened to the king, her brother, who at her intreaty ordered that their lives should be spared.

Some of the Huguenots who were in the suburbs, taking alarm at the noise they heard, escaped; but as they passed the Seine, the king himself shot at them, crying out, Kill, kill. After the admiral's body had been drawn about the streets, and mangled by the populace, they hanged it by the neck on a gibbet at Mont-faucon, where the king went to take a view of it; and some of those who accompanied him holding their noses, offended by the stench of the body, the king laughed at them, and said, with Vitellius, The smell of a dead enemy is always agreeable.

That the design of the court was originally to attribute the massacre to the revenge they hoped the Huguenots would attempt against the duke of Guise for the assassination of the admiral, appears pretty strongly from the king's proceedings; who, on the evening of the second day, wrote with the same hand with which he had shot at the poor flying wretches, to several princes and foreign states, disclaiming his having had any share in the horrors of that business, and charging it on the family of Guise, as the effect of their private revenge; concluding his letters with these words, "I am with the king of Navarre, my brother, and my cousin the prince of Conde; if they are in any danger, I am determined to share it with them." He at the same time ordered the massacre to cease, but was not obeyed; it continued while any Huguenot of whatever sex or age was to be found in Paris: the river Seine was covered with dead bodies, and the streets ran with blood. The rage of bigotry is so early imbibed, that children of ten years old dragged babes in swadling cloaths through streams of blood to be slaughtered; and the inhuman bigots killed infants, who too young to be susceptible of fear, played with their beards as thinking them in sport, till they felt the fatal stroke. An uncle murdered two of his little nieces who had hidden themselves under the bed, believing he was going to whip them. The cruelties then committed are too many to be enumerated, and several of them too horrible to relate. Some orthodox Catholics were involved in this destruction from the interested views of their legal heirs, or from the resentment of private enemies, who took advantage of this

this season of confusion. It had been deliberated in council whether Biron and the Montmorencies should not be included in the massacre, as favouring the Huguenots, and being at variance with the house of Guise; but as the constable was then absent from Paris, it was judged more adviseable to spare the whole family, as they could not destroy them all. Biron, governor of the arsenal, defended himself by firing cannon against his assailants. The screams and groans of the dying, and the imprecations of the murderers, so far overcome every other sound, that in the streets people could not distinguish the voices of those who spoke.

We cannot help observing here, that if the court had any hopes of the Huguenots' attempting to revenge the assassination of Coligni, and of having thereby a pretence for excusing the massacre, it was very impolitic to allow him a guard round his house, and to advise his collecting his friends into the neighbourhood as an additional security, all which was done. This was endeavouring to pacify them, instead of irritating them, which would have answered their purpose better. It is not therefore probable, that there was any intention of throwing the blame on them, whom even their enemies allow to have been quieted with the least shadow of satisfaction for injuries, and to have often laid down their arms on the bare promise of not being oppressed.

When the formidable confederacy known by the name of the Holy League was entered into by the Catholics in 1577; D'Aubigné was sent through many of the provinces to examine into the state and dispositions of the Huguenots, and to order the leaders to draw their men together, that they might, when occasion called for it, more easily assemble an army; of which commission he acquitted himself diligently, though not without being several times in imminent danger of being apprehended: and as soon as the party found it necessary to take up arms, we find him engaged in the warfare, and meet with proofs of that intrepidity which frequently in the war led him into the greatest dangers, so that more than once he gave up all hopes of preserving his life, and only hoped to die nobly.

D'Aubigné was remarkable for his frankness of speech, and at the same time was very incautious; lying one night (while equerry to the king of Navarre) with the Sieur de la Force in the king's garde robe, he whispered in his companion's ear, 'Certainly our master is the most covetous, and most ungrateful mortal upon earth.' Receiving no answer, he repeated the accusation; but la Force being scarcely awake, did not hear him distinctly, and asked, 'What do you say, D'Aubigné?' 'Cannot you hear him,' said the king, 'He tells you I am the most covetous and most ungrateful mortal on earth.' At another time, when Henry was flattering several per-

persons with hopes of giving them his sister in marriage, D'Aubigné being in bed with Frontenac, whispered him, 'How many brothers our master makes out of one sister.' Frontenac, who did not understand him, asking him what he said, the king called out, 'Are you deaf, Frontenac? he says I make many brothers out of one sister.' D'Aubigné, without being disconcerted, replied, 'Go to sleep, Sire, we have a great deal more to say.'

After the death of Henry III. when the king of Navarre succeeded to the crown, the Huguenots hoped to see the exercise of their religion secured, but these hopes vanished on that monarch's recanting his former tenets, and becoming a member of the Romish church; but as, before his conversion, he had ordered the churches to convene a synod to elect deputies to receive his directions for their future conduct, although he now revoked that order, the assembly met, and D'Aubigné, who had retired from court, distinguished himself with his usual spirit in representing the unhappy condition of the Huguenot party; so that deputies were chosen, who presented a petition to the king, which produced the republication of an edict in their favour, but with little effect, the provincial parliaments refusing to register it. D'Aubigné, however, continued his care to serve the party, even after his return to court, taking no little pains in persuading the king to favour it, who not long after, to put an end to the continual feuds in his kingdom, signed the famous edict of Nantes.

In the latter part of D'Aubigné's life, he was rendered very unhappy by the depravity of his eldest son Constant D'Aubigné, of whose education he had taken the greatest care, but who forsook his studies, abandoned himself to gaming and drunkenness, and married a woman unworthy of his rank, whom he afterwards inhumanly killed; so inefficacious is all the care that can be taken to instil virtuous principles into a heart which is by nature viciously inclined. Nor was this the only vexation of his old age; for, when seventy years of age, we find him compelled to seek shelter at Geneva, being grown obnoxious to the court of France. Such a variety of snares were laid for him in his way, that it was with the utmost difficulty he made his escape, but he was received honourably at Geneva, where still his enemies persecuted him, avowedly hiring assassins to murder him; yet was the affection of his friends so ardent, that they spared no pains to frustrate all attempts against him, and he had the happiness to find their esteem for him encrease till his death, which happened at the age of fourscore years.

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With respect to the merit of this work, the narrative is simple and unornamented; and we believe the facts are related with more impartiality than they have been by the greater part of preceding historians; no small share of the materials is, however, extracted from D'Aubigné's *Universal History*, and from the *Memoirs of his own Life*, which he drew up for the use of his family; but he appears to have been a man of integrity.

It is a melancholy reflection, which must occur on the perusal of almost every page of this history, that the rage of bigotry should extend so far, as to make men practise the most horrid cruelties on each other, merely on account of difference in opinion.

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X. *Practical Essays upon Intermitting Fevers, Dropsies, Diseases of the Liver, the Epilepsy, the Colic, Dysenteric Fluxes, and the Operation of Calomel.* By Daniel Lysons, M. D. 8vo. 3s. Sewed. Wilkie.

AFTER delivering a brief account of the nature and causes of the various diseases here treated of, the author relates the method of cure which he has found to be most successful in each, and confirms the utility of the practice he recommends, by producing the history of several cases. In the intermitting fever he strongly advises the use of two scruples of Peruvian bark joined to one of Virginian snake-root, two or three doses of which will rarely fail of putting a stop to any distinct tertian, or quartan ague. Dr. Lyson would seem to claim the merit of being the first author who advises such an union of the bark and snake-root as has been mentioned; but we cannot admit the justness of this pretension any farther than what regards the proportion he specifies of these medicines; for Huxham, and other practical writers have recommended the same combination. This author informs us, that in some cases he has also found calomel advantageous in the same fevers; a remark which has also been made formerly.

In treating of the dropsy, Dr. Lysons relates some cases confirming the observations of Dr. Monro respecting the good effects of calomel in that disorder; and he also produces several instances of the beneficial use of Bath waters, when the disease was obstinate. The author afterwards makes some observations on the effects of purges in dropsies; as also of tapping, scarifications, setons, and blisters. The last of these sections we shall lay before the reader.

The same objection that is made against evacuating the water of dropsies suddenly by the use of strong hydragogue purges,

purges, namely the fainting, or death that sometimes ensue, holds equally good against tapping: but when this operation is performed, the inconveniencies abovementioned are generally guarded against by the application of rollers, or bandages, to the abdomen; by which the intestines being kept closely pressed upon the large blood vessels, these last cannot dilate, as they would otherwise do, upon the pressure of the water being taken off. And in case of such a dilatation the blood being received into those yielding arteries, in larger quantities than usual, would desert the head, and occasion faintings, and death, of which several instances happened before this necessary caution was observed.

A fatal event may also happen by the same means in consequence of scarifications, of which I remember an instance that happened whilst I attended St. Thomas's hospital. A strong robust man, labouring under an anasarca to a very great degree, was, within a few days after his admission, scarified upon his ancles. The water was evacuated plentifully, and the tumified body subsided to admiration; but he died within two days after the operation was performed.

Setons, issues, and blisters, as they evacuate the water more slowly, are not so liable to the above objections: there are however inconveniences attending the use of these, sufficient to make us wish to avoid them. The ancients had a great opinion of these topical remedies, and the Egyptians were particularly fond of scarifications in order to a radical cure. Prosper Alpinus however complains, that many who were entirely cured of immense dropical swellings by scarifications, yet died by mortifications of the legs and feet, caused by the incisions. At present I believe they are generally used as auxiliaries, rather than principals in the cure of a dropsy. And when any of these external drains have been found of temporary, or lasting service, I very much doubt whether the disorder might not have received as effectual and radical a cure by internal means without their assistance.

In indurations of the liver, Dr. Lysons likewise recommends the use of calomel, as the most effectual remedy, and relates many cases wherein Bath waters have been serviceable in diseases of that organ.

In the section on the epilepsy, we meet with a very extraordinary account of the good effects of ligatures, which deserves to be extracted.

We are told, that when the first symptoms of an approaching epilepsy are perceived in the extremities, and ligatures applied above the part affected, the disorder may be confined to that part, and not suffered to ascend beyond the  
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ligature. Of this I had the satisfaction to make a successful experiment in the following case.

Being sent for some years ago to P. K. a farmer's daughter near Gloucester, of about twenty years of age, troubled with epileptic fits, which frequently returned, I found her in bed, and seeing her in the agony of a paroxysm staid by her till it ended. Upon enquiry in what manner the fits came on, I was informed, that they always were first perceived in the feet, that they ascended thence by degrees to the body, and lastly to the head, when the convulsions became violent, and universal.

Upon this intelligence, remembering the accounts given of the effects of ligatures in such cases, I got the patient's garters, and having doubled them, and prepared two short bits of sticks, I placed them one below each knee, in the manner of tourniquets, used previous to the amputations of limbs.

Having placed my tourniquets, I waited the approach of the next fit: and the patient telling me, that she felt the disorder in her left foot, I immediately turned the tourniquet upon that leg. This stricture stopping the ascent of the disease, the foot shook considerably, and she soon informed me, that the other foot was also affected. I then committed the care of the left tourniquet to the patient's sister, and twisted that I had put loose upon the right leg.

This method had the desired effect. The epilepsy proceeded no farther than the ligatures, but the feet shook most violently, and made so ridiculous an appearance, that the girl herself, though in the greatest distress, could not refrain from laughing heartily, and almost at the same instant, begging us to let the disease take its course; lest her feet should drop off by the violence of their agitation, which she said was intolerable. After some time the convulsions in the feet ceased; when I loosened the tourniquets, and left her, giving directions to her mother and sister to repeat the same method, whenever the fits returned.

The fits afterwards became weaker, and the same means being used, whenever notice was given of their approach, they were at last entirely cured without medicine; and the girl informed me, within this half year, that she had been free from them ever since.

The author relates the history of an operation successfully performed on the head of a bull, in the manner mentioned by Wepfer, for extracting a hydatid, supposed to be the cause of an epileptic disorder; and he thence takes occasion to suggest the expediency of the trepan, in cases of the same nature in the human species. He also delivers an account of some

some cases where calomel had good effects in the epilepsy; and recommends the same medicine in certain cases of the colic, and dysenteric fluxes.

The practice recommended in this treatise is in general simple and rational, and appears to be well supported by apposite and authentic cases.

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XI. *Observations on the Operation and Use of Mercury in the Venereal Disease.* By Andrew Duncan, M. D. 8vo. 2s. 6d. boards. Cadell.

THIS treatise is divided into seven chapters, in the first of which is delivered an account of the general properties of mercury. In the second, the author combats the opinion, that mercury cures the lues venerea by the evacuation it produces; where he endeavours to shew, with great perspicuity and closeness of reasoning, that the arguments alledged in favour of that doctrine are totally indecisive, as either being founded on wrong principles, or, though admitted in their greatest latitude, incompetent for establishing such a theory. Evacuation, he observes, does not produce a cure of the venereal disease, when excited in an equal, or even a much greater degree by the use of other medicines, than what follows the exhibition of such a quantity of mercury as effectually cures the disease. Besides, that the venereal disease is never more successfully cured by mercury, than when it is evident from every sign, that the evacuation arising from it is least considerable.

The third chapter contains an examination of the opinion, that mercury cures the lues venerea, by acting as an antidote to the venereal matter. After stating various arguments on both sides of the question, the author justly concludes, that this theory is to be adopted, if not as absolutely certain, at least, as less incumbered with difficulties, and as supported by more probable arguments than any other.

The fourth chapter presents us with a view of the different mercurial preparations employed in medicine; the fifth treats of the mercurial preparations intended to act immediately upon the parts affected with the lues venerea; and the sixth, of those intended to act in the cure of the lues venerea, by entering the system. The seventh chapter contains cautions to be observed in the employment of mercury in the lues venerea, as depending either on the nature of the medicine itself, or on the condition of the patient in whom it is employed. We shall present our readers with part of the author's observations on this important subject.

‘ Mercury, in an active state, when introduced into the system, has, in every case, more or less a tendency to affect the intestines. This action, while it seldom co-operates with its other effects in curing the disease, frequently produces the most mischievous consequences in the constitution. When it occurs, therefore, it is but natural to think of checking it. This may often be successfully done, by the employment of means fitted to promote a determination to the surface. Where this method fails, it may frequently be obviated, by giving opium at the same time with the mercurial.

‘ Another consequence which often arises from active mercury, when introduced into the system in any considerable quantity, is its exciting salivation. This discharge is attended with numberless inconveniencies, and it is at the same time no farther necessary to a cure, than as it is a proof of the quantity of active mercury which is in the system. But, where mercury in the greatest quantity is requisite to a cure, to keep the patient upon the verge of a salivation, is all that is necessary. Salivation, then, on its first appearance, is always to be restrained. For this purpose, it is necessary, that the use of the medicine should for a little be intermitted. Where that is insufficient, determination to the surface, by means of diluent diaphoretics, has a tendency to restrain this discharge as well as the former, and may often, for this purpose, be used with advantage. But, in general, salivation will be most successfully checked, by increasing the determination to the intestines by means of cooling purgatives.

‘ As well as other discharges, that by sweat may likewise, from the use of mercurials, take place in a degree not to be wished for. Although this discharge is attended with much less inconvenience than either of the two already mentioned, yet it may often be proper to restrain it. This may be done by keeping the patient more thinly clothed, and in a cooler temperature than before, and by a cautious exposure to open air.

‘ The accidents already enumerated are the most common ones which can be considered as depending on the nature of the medicine itself. But, besides these, a variety of others, although less frequently occurring, might likewise be referred to this source. Independent of that affection of the gums and mouth, which, for the most part, is the forerunner of salivation, it sometimes happens, even where no particular exposure to cold can be blamed as a cause, that the whole head is remarkably swelled. Where this takes place, it is in general the consequence of throwing in the mercury too suddenly, and may best be avoided by a more sparing and gradual use of the medicine.

‘ From

\* From continuing the use of mercury for a considerable time, in some cases, febrile complaints will arise. These, if they admit of a cure, while the use of the mercury is continued, will most readily be overcome by the means commonly employed for the relief of hectic fever. But it seldom happens, that these symptoms can be removed without omitting the use of the mercury. In such cases, therefore, even although from the remaining appearance of a venereal taint, the farther continuance of mercury would seem adviseable, yet, when these febrile symptoms supervene, it is for the most part necessary to trust the cure to other means.

\* The action of every medicine, and consequently the circumstances claiming attention in its employment, are considerably varied by peculiarities in the habit in which it is given. What, in this respect, therefore, is chiefly to be attended to in the use of mercury, falls next to be considered.

\* Although it has been observed, that the accidents already mentioned may happen in any habit; yet it is certain, that in some particular habits, they will much more readily take place than in others. Where constitutions, therefore, naturally exposed to these accidents do occur, it is necessary, that the means to be employed for preventing the inconveniencies which would arise from thence, should be had recourse to, more early than in patients of a different constitution.

\* Mercury, when introduced into the system, has always a tendency to produce evacuation. At particular periods of life, evacuation is less easily born than at others. Hence, the long continued use of this medicine, or its employment in a considerable quantity, are always particularly to be avoided with people much advanced in life, or with infants.

\* During infancy, mercury may likewise produce inconvenience, from its stimulant power. On this account, the more acrid preparations are, during that period of life, to be avoided. If, however, their use should be esteemed necessary, they are to be employed only in small doses.

\* Stimulants are not more dangerous in irritable habits than they are in plethoric ones; or in those in whom the force of the circulating fluids is very great. On this account, with patients in the vigour of life, evacuation is often requisite previous to the use of mercury.

\* These observations suggested by the age of patients using mercury, would naturally lead to the consideration of such as result from sex. From the laws of the male system, few, if any directions which will not fall under other heads, are peculiar to men; but, in the female œconomy, there are many circumstances which require particular notice.

Mercury promotes menstruation, and is apt to produce it in an excessive degree. On this account, it is always proper to intermit its use for some time previous to the flow of the menses, and during the continuance of this discharge. From the influence it has upon this evacuation, its use to any considerable degree during the term of pregnancy, is totally inadmissible. When mercury is used during nursing, it has such an effect upon the milk, that a child suckled by a woman who takes it, may by that means be cured of the venereal disease.

In different diseases, where the child is healthful, the influence of mercury on the milk would be an objection to its use, during nursing, for any particular complaints of the woman. But, where a nurse labours under the venereal disease, since in this situation she can never be supposed to suckle a child not likewise infected, as the remedy is equally necessary for both, there is no reason for delaying to attempt a cure during that period.

The different temperaments of patients, as far as they are marked by obvious signs, and have been distinguished by medical writers, afford little ground for particular observations with regard to the use of mercury. What has been said with regard to the prime of life, holds more especially with those of a sanguine habit; and the observation made concerning old age, in some degree, applies to the melancholic. But, with all temperaments, mercurials may in general be used without any peculiar preparation; and, during their use in such cases, no particular cautions are necessary which will not be suggested by other circumstances.

The author afterwards offers some observations on the regimen necessary to be observed during a mercurial course. This treatise is written with judgment and precision; and though it contains not many new observations, it affords a clear view of the arguments relative to the action of mercury, and lays down many useful practical rules for the successful administration of that medicine.

## MONTHLY CATALOGUE.

### P O E T R Y.

12. *The Loves of Medea and Jason, a Poem, in Three Books; Translated from the Greek of Apollonius Rhodius's Argonautics, by J. Ekins, M. A. 12mo. 2d Edit. corrected. 2s. Payne.*

WHEN a translator of Mr. Ekins's acknowledged merit, who is possessed of the skill to combine elegance with accuracy, and fidelity with spirit, does us the honour to avail

himself of such remarks as the haste of Monthly publication will permit us to offer, it is with added pleasure we reflect on the favourable opinion we had formerly delivered concerning his performance, at the same time when we pointed out those few imperfections which he has since obviated. We have reason, however, to be in some degree chagrined at this gentleman, for declining to undertake an entire translation of his author; a task, to which his abilities are every way proportioned. We had entertained hopes that the general applause of the literary world, together with our own, would have excited him to this attempt; and had flattered ourselves, in the expectation of finding a future opportunity to do justice to his labours in the most ample manner, instead of being constrained to dismiss the republication of Apollonius Rhodius with little more than a bare confirmation of our former sentiments in respect of so truly valuable a translation.

13. *Ariadne Forsaken. A Poem.* 4to. 1s. 6d. Griffin.

We are told in an advertisement prefixed to this poem (which is taken from Catullus), that 'it is presented to the public rather with a view to make the admirable original better known, than from any pretensions of its own.' But we cannot believe this to be really the case, as the author avows his hopes, that the language of this little piece is that of nature, simple and unaffected, which he looks on as the only true poetry. That the curious metaphor, the far-fetched epithet, and the jingle of alliteration, are meretricious ornaments, we agree with him; but while he has carefully avoided these, he has not unfrequently fallen into the opposite extreme, and gone below the dignity of poetry. Those of our readers who have a relish for poetry will not, perhaps, be pleased with such lines as the following,

' All woe begone, lo, Ariadne stands !'

' Her hair was *all* dishevell'd by the wind,

——— ' deplores

That weakness, which admitted to her breast.

' The Cretan court a matchless maid *did* own.'

' But how, digressing whence I first began,

Into narration have I heedless *ran*?

Need I the sequel of the tale relate ?'

The word *ran* also is improper; the participle is *run*.

' Who rather chose to let a brother bleed,

Than thee abandon in the time of need ;

For which I now am left alone to mourn,

And soon by savage monsters shall be torn ;

Nor dead be cover'd with a little clay.'

' I'm not permitted even to complain.'

There

There is an inaccuracy of expression in the following lines.

'Till Theseus, with a patriot zeal possess,  
To give a desolated people rest,  
Of life profuse, resolved to shed his blood,  
And bravely perish for his country's good.'

Theseus *perishing* could not do his country good; his intention was to *conquer* the minotaur.

The following passage is also faulty.

'What lion bred *thee* in her desert cave,  
Or didst *thou* issue from th' unpitying wave?  
From what Charybdis, from what eddy flung,  
From what devouring whirlpool *art thou* sprung?  
For sure of human race *you* were not born,  
Who love with hate, who life with death *return*.'

It should be always *thou*, or always *you*; but *thou* unluckily would in the last line have required *returnest*.—Besides, *born* does not rhyme well with *return*: but it would be a disagreeable task to point out all the faults we meet with in these lines, and in the rest of the poem: our readers have already sufficient specimens.

14. *The Rival Beauties. A Poetical Contest.* 4to. 1s. 6d. Griffin.

The ladies at Bath having been celebrated in a ballad called the *Bath Picture*; to ridicule the execution of it, and convert many of the opinions contained in it, another poem, entitled *Clio's Protest: or the Picture varnished*, made its appearance, and after this, issued forth an *Answer*, by the author of the ballad. These three pieces compose the present publication, 'the numberless friends and admirers of the ladies who have given rise to this contest, confident in the favour of Heaven, already manifested by the heavenly gifts which distinguish them among the fairest of their sex, and in the skill and prowess of their champions, wishing to have the cause decided in public.'

Whether or not the publication of these pieces in London will decide the disputes about the ladies merits, is much to be doubted. With respect to the poets, we think them pretty well matched, and that it is needless for them to quarrel about *their* merit, when it is no very easy task to discover that either of them has any: this is not, indeed, the first time we have caught men disputing about a non-entity.

If the friends and admirers of the ladies do really interest themselves in the Contest, and desire to crown the bard who has done most justice to the ladies, we advise them to settle the affair amongst themselves, as the cause cannot so properly be determined by others.

## D I V I N I T Y.

15. *A fourth and fifth Chapter of Genesis, translated from the original Hebrew; with marginal Illustrations, and Notes critical and explanatory.* By Abraham Dawson, M. A. Rector of Ringsfield, Suffolk. 4to. 3s. Cadell.

In this work Mr. Dawson has acquitted himself as an industrious, learned, and faithful translator and commentator. He has, to use his own words, 'aimed at exactness and accuracy, oftentimes, even to minuteness.'

The following reflection, with which he concludes his annotations, is worthy of notice.

'The Mosaic account of the Creation and the antediluvian ages is at least a respectable and venerable piece of antiquity; so far from meriting the ridicule of witlings, that it deserves admiration and esteem, as containing, if they should be determined to allow it nothing more, a soberer and chaster mythology than is to be met with in any other ancient writer. The piety, likewise, of the Jewish historian well deserves notice and praise. God is every where represented by him as the great creator, preserver, benefactor, and judge of men; inspecting and animadverting upon their moral behaviour; shewing, on the one hand, the utmost detestation of envy, malice, lust, violence, cruelty, and dissoluteness; and on the other hand, distinguishing, with peculiar and extraordinary marks of regard and favour, the eminently religious and virtuous; at length, destroying the earth, with its inhabitants, on account of its extreme corruption and degeneracy; exempting, at the same time, one person, with his family, on account of the uprightness and regularity of his heart and behaviour, his steady and persevering obedience to the will of his Maker. What variety of useful instruction, of wholesome admonition and terror, of animating hope and encouragement, will not every thinking, well-disposed person collect from hence, for the government of his appetites and passions, and for the due regulation of his conduct and conversation!'

16. *A View of revealed Religion, as it stands to the Reason.* By the Author of *Meditations upon the Attributes of God and Nature of Man.* 8vo. 2s. 6d. Law.

The author of this tract appears to be a person of a liberal and speculative turn of mind, a diligent reader of the Scriptures, but, in some instances, a little paradoxical.

His notion of the first great object of all religion, the Deity, is, 'that God in Christ, the Father in the Son, the Eternal Spirit in the Word, is the Christ, the Son, and the Word, to which the Scriptures attribute the peculiar and incommunicable perfections of the Original principle of all things.'

The following is one of those positions which we call paradoxical: 'No creature can have any principle of action in his nature, but what is wrought into it by God; nor can any principle of action, in any created nature, have any force, power, or influence, but what God actually gives it every moment. And if  
God

God is the original principle and sole cause of all things, it necessarily follows, that all the actions and affections of mankind, as well those which are commonly called evil, vicious, and sinful, as those which are called good, virtuous, and righteous, must be ultimately referred up to him. And if every action of every creature is the necessary result and consequence of the compound force of all the principles of action, wrought into his nature by the almighty Maker of all things, then no action of any creature can deserve punishment, be worthy of blame, or displease God.

The reader who would wish to see how this writer reconciles his hypothesis with reason, virtue, religion, and the honour of the Deity, must have recourse to the work we are now considering. With respect to ourselves, we are by no means satisfied with any thing which he has advanced upon this head: but others may see these positions, their consequences, and the author's elucidations of his theory, in a different light.

In the latter part of his work he endeavours to shew, that the Mosaic account of the Creation, the Fall, Cain, and Abel, &c. are parables; that all the sacred books of the Jews abound with figures, allegories, and parables; that every one of the prophets in this respect copied after Moses, and Moses after the Egyptians.

That there are parables in the Old and New Testament will be universally allowed: but upon this writer's principles, we shall never know where to stop. We may indeed allegorize every fact. It is very observable, that when a parable is delivered by our Saviour, the reader is generally informed by the sacred writer, that it is a parable; and it is hardly to be supposed, that Moses (if his writings are as full of parables as this author imagines) would have left his readers without some information of this kind, in those passages, at least, which have all the appearance of historical relations and narratives of facts.

17. *An Address to the serious and candid Professors of Christianity.* 12mo. 6d. Buckland.

A cursory apology for some of the doctrines of Calvinism, written with temper, and a spirit of benevolence.

18. *Miscellaneous Reflections upon the Religion, Morals, and Manners of the present Age.* 8vo. 1s. Johnson.

A superficial rhapsody on pleasure, theology, the use and importance of reason in matters of religion, and the absurdity of submitting our faith to creeds and articles of human composition.

19. *A Charge relative to the Articles of the Church of England, delivered to the Clergy of the Archdeaconry of Worcester, in the Year 1772. By John Tottie, D.D. Archdeacon of Worcester, &c.* 8vo. 1s. Rivington.

It has been insinuated by several writers, who have lately pleaded for the abolition of Subscriptions, that no man of sense can believe the XXXIX Articles: and no honest man can

subscribe to them.' To this sarcastical observation Dr. Tottie replies, 'It is however, some consolation to us, under this heavy imputation, to reflect, that, if we cannot escape abuse, we are abused in good company. — The names of Cranmer, Latimer, Ridley, Jewel, Hooker, Chillingworth, at the head of a thousand more that will dignify the catalogue, are so respectable and venerable, that a modest man, of inferior attainments, would almost be inclined to take up the sentiment of the young man in Cicero, *Errare mehercule malo cum Platone, quam cum istis Vera sentire.*'

We are sorry to see a masterly writer, as Dr. Tottie certainly is, in the least inclined to take up the sentiment of this *young man*. A deviation from truth in deference to the authority of great names, is mean and unmanly. He alone is a true philosopher who follows the dictates of his own sense and reason, and without implicitly adopting the opinion of his predecessors, boldly exclaims, *Amicus Plato, sed magis amica veritas!*

Dr. Tottie observes, that the compilers of our Articles evidently intended such a latitude as would admit the assent of moderate persons of what was afterwards called the Arminian, as well as of the Calvinistic persuasion, yet, at the same time, exclude the extravagant notions of each party. He then proceeds to lay down the following rules, which he thinks necessary to a right interpretation of the Articles.

The first rule is, 'that a consistency throughout must be preserved in our explanations; and one article must not be so understood as to set it at variance with itself, or with any other article.'

Here, if we are not deceived, is a *petitio principii*. How can we preserve a consistency in our explanations, if there are inconsistencies in the Articles themselves? Dr. Tottie takes it for granted, that the Articles are consistent; but some writers have positively asserted, nay, have undertaken to demonstrate, that they abound in inconsistencies.

The second rule is this: 'where there are any general positions contained in, or referred to, and confirmed by the Articles, which cannot be received but under certain restrictions and limitations, those restrictions and limitations ought to be made and received just in the same manner as we receive many absolute declarations in the Scriptures themselves; which no one ever understands, or interprets, but under proper restrictions and explanations!'

The last rule is, 'that we must observe and have in our view, what particular opinion each article refers to, and is designed to guard against and correct.'

The author illustrates these rules by particular examples, and remarks, 'that they will give to all the controverted Articles in general a sense so agreeable to the true doctrines of Scripture, that no one who admits the latter, can have any pretence to quarrel with the former.'

In the latter part of his charge, he gives us a general view of that system of faith which the Articles, agreeable to his interpretation, are supposed to contain.

20. *The Prisoner released. A Sermon, preached at Charlotte Street and Bedford Chapels, and published for the Benefit of unfortunate Persons confined for small Debts. By William Dodd, LL.D. 8vo. 1s. Dilly.*

This discourse is one of Dr. Dodd's fugitive pieces; but calculated to answer a very benevolent purpose.

21. *A Letter to the Protestant Dissenting Ministers, who lately solicited Parliament for further Relief. 8vo. 1s. Flexney.*

As the safety and the peace of our established church, should be interesting objects to every sensible and good man, we warmly recommend the perusal of this excellent pamphlet to our readers.

A petition of a few dissenters for further relief was, on Tuesday the 19th of May, presented to the house of lords, and rejected by that house. Our author separately examines the matter of this petition, the manner of supporting it, and the time at which it was thought proper to have recourse to it, which, we agree with him, seemed least to require such a petition, of all the periods in the history of our church. In discussing each of these particulars, he has evinced their impropriety and absurdity. To exemplify its nervous and striking parts, would be, to transcribe the whole.

The liberality of literary criticism must bestow on this performance the most unreserved encomium. Its candour and politeness, its perspicuity and elegance, of style, its strength and acuteness of argument, are equally and singularly conspicuous.

We wish, that those to whom this Letter is immediately addressed may give it their serious and unprejudiced attention. If, in their late application to legislature, they have been actuated by an honest, but intemperate and mistaken zeal, it may moderate their ardour, and rectify their judgment. If envy and intolerance have impelled them to plead for the toleration, which they have long enjoyed, the perusal of this pamphlet may give them wholesome pain.

We wish too, that it may be read by the rash and unthinking sons of the established church, who formed a late junto at the Feathers Tavern; for we impute their late proceedings to a want of information, and to a want of better employment. Their worthy and learned friend will give them a just and amiable idea of that excellent church, of which they are ministers. He will shew them an accurate distinction between its doctrines and its discipline, by confounding which they have so far degraded themselves as to be tools to its enemies. For many of their association, we presume, used to meet in tumultuary council, and (like the mob in the Acts of the Apostles, headed by some Demetrius) knew not wherefore they were come together.

[From a Correspondent.]

## M E D I C A L.

22. *Reflections on the Gout, with Observations on some Parts of Dr. Cadogan's Pamphlet, and Mr. Marshall's Evidence in Favour of Dr. Le Fevre. In a Letter to the Right Hon. Sir William De Grey.* 8vo. 1s. Owen.

The remarks here made on Dr. Cadogan's pamphlet have not appeared, as far as we remember, in any of the former publications on that subject. But though in these observations the author displays some novelty, he suggests nothing new in regard to practice.

23. *An Essay on the Pudendagra.* By Marmaduke Berdoe, M. D. 8vo. 1s. Robinson.

The account here delivered of the pudendagra would not be exceptionable, were it not sullied with too palpable an affectation of rhetorical embellishments, which never fail of exciting disgust in medical writings.

## P O L I T I C A L.

24. *Britannia Libera; or, a Defence of the free State of Man in England, against the Claim of any Man there as a Slave.* 4to. 2s. Almon.

The author of this pamphlet is a strenuous advocate for liberty; but the learning, and laudable zeal which he discovers, seem not always to be guided with equal judgment.

25. *Thoughts on the Power of the Crown in the Bestowal of Places and Pensions.* 8vo. 2s. Kearsly.

The subject here considered is without doubt of great importance to public liberty; and the author, it must be owned, has treated it with equal freedom, and plausibility of argument.

26. *History of the four last Elections for the County of Suffolk.* 8vo. 1s. Wheble.

This pamphlet discovers a zeal for public freedom, but such a zeal as is expressive of a violent tendency to licentiousness.

27. *An Essay on the Theory of Money.* 8vo. 1s. Almon.

Though we cannot admit all the opinions advanced by this author, we must acknowledge that he possesses both speculative ingenuity, and the literary talents of a writer who is formed to gain credit with the public. Excepting a few propositions, his principles are consistent with rational theory; and he considers his subject in the various lights in which it is related either to government or commerce.

28. *Letters on the Subject of Imprisonment for Debt.* By James Stephen. 8vo. 2s. Evans.

These Letters were originally published in the news papers; and cannot fail of interesting every benevolent heart in the rigorous fate of insolvent debtors.

29. *Observations on Mount Vesuvius, Mount Etna, and other Volcanos: in a Series of Letters, addressed to the Royal Society, from the Honourable Sir W. Hamilton, K. B. F. R. S. To which are added, Explanatory Notes by the Author, hitherto unpublished.* 8vo. 3s. 6d. boards. Cadell.

The editor of these Letters informs the public, that having mentioned to Sir William Hamilton the general desire of all lovers of natural history, that his Observations on Volcanos should be collected together in one volume, he was not only pleased to approve of the undertaking, but has likewise added to the publication explanatory notes and drawings. As we have formerly given an account of these valuable Letters in reviewing the Philosophical Transactions, in which they were occasionally published, we cannot, with propriety, enlarge any farther on their merit. We shall therefore only observe, that it is with great pleasure we behold them detached from that voluminous collection, where their sphere of information was comparatively confined to a few hands. They must be acknowledged to contain both the best descriptive and philosophical account of volcanos that ever was published.

30. *An Easy Method of Assaying and Classing Mineral Substances.* By John Reinhold Forster, F. R. S. 8vo. 1s. 6d. Dilly.

The method of assaying here advised, will certainly tend much to facilitate the investigation of mineral bodies. Mr. Forster has, in our opinion, consulted both the safety and convenience of the philosophical enquirer, by not adopting the use of Mr. Engstroem's Pocket Laboratory, which is liable to so many objections. He has also judiciously avoided recommending such operations as would require a great deal of trouble, or a larger apparatus than may be taken on a journey or voyage without too much incumbrance. We agree with him, however, that Mr. Engstroem's portable apparatus is a very proper implement for an inquisitive traveller, and may be rendered more complete and useful by the addition of the chemical preparations recommended by Mr. Forster\*.

It is sufficient to observe concerning the various experiments for assaying, described by this ingenious author, that they

\* In our review of the translation of M. de Bougainville's Voyage, p. 71. we expressed a desire, that the ingenious Mr. Forster, who had obliged the public with many useful treatises on Natural History, should be induced to accompany his two congenial philosophers on the intended expedition round the globe, as being eminently qualified for such an undertaking; and it affords us pleasure to be now informed, that he is actually appointed one of the gentlemen for carrying into execution that plan; a piece of intelligence which must communicate satisfaction to all lovers of natural science,

are conducted upon the principles of chemistry; and as far as a compendious method of investigating mineral substances can be decisive, they will answer the purpose he intends. Annexed to this treatise, but not mentioned in the title page, we find an appendix to Cronstedt's Mineralogy; containing additions and notes, by professor M. T. Brunnich.

31. *Fire Analysed; or the several Parts of which it is compounded clearly demonstrated by Experiments, &c.* by Richard Symes, Rector of St. Werburgh, Bristol. 8vo. 1s. 6d. Robinson.

This analysis is written so much in the mystic stile of a hermetic philosopher, we can scarcely learn any thing more from it, than that the author's imagination appears to be heated with the subject.

32. *The real Views and Political System of the Regency of Denmark fully explained. Tracing the true Causes of the late Revolution at Copenhagen. Supported by authentic Papers.* By Christiern Adolphus Rothes, formerly Secretary of the Cabinet of Christiern VII. and great Assessor of the Supreme Council at Altena. With an Appendix by the English Editor. 8vo. 2s. Bladon.

It is not in the least astonishing that the republic of Grub-Street should have taken a hint from the extraordinary event in Denmark, to which this pamphlet relates. Provisions are dear, subjects scarce, and booksellers cautious; but the specious title of this piece might have imposed even upon a Curl, as it was, probably, penned originally in a foreign language: but so far from supposing M. Rothes to be a privy counsellor of Denmark, we rather suspect him to be a member of the respectable association of *maitres de langues* at the Thirteen Cantons\*; and as to the capital merchant who has favoured us with it in English, we have reason to imagine he is a haberdasher of words, not far from Puddle-Dock.

33. *Memoirs of Edmund Ludlow.* 4to. 1l. 1s. Becket.

The genuine spirit of patriotism which appears to have actuated the author of these Memoirs, must render them particularly interesting to all lovers of liberty; and they receive an additional value from the turbulence of the period on which they are written.

34. *Memoirs of Miss Williams.* 2 Vols. 12mo. 5s. sewed. Johnson.

The whimsical lucubrations of a weak, religious enthusiast.

35. *A Critical Latin Grammar.* By John Coledridge, Vicar of Ottery St. Mary, Devon. 12mo. 3s. Gardner.

If we exclude an unnecessary ostentation of grammatical minutiae, we must admit that this Grammar is sufficiently well calculated for the use of schools.

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\* A house famous for the consumption of beef alamode.

36. *The Tutor and Book-keeper's Guide in Accounts.* 8vo. 1s. 6d. Hawes and Co.

The art of book-keeping, like the art of swimming, we think, is not to be attained by mere theory alone; very few ever become expert in the latter without considerable practice in the liquid element, and we believe as few have made themselves masters of the former without transacting actual business in the compting-house. There is no sort of difficulty in forming a regular system of accounts for conducting a man's affairs; and we even find among those who are entirely unacquainted with the principles of what is called the scientific method of book-keeping, as exact methods for their purpose as if they had perused the most celebrated books ever written upon this subject.

In the work now under consideration, and which the unknown author inscribes to the teachers of accounts in Great Britain and Ireland, he seems to be of opinion that it far surpasses in usefulness any other of the same kind hitherto made public. This he endeavours to prove, not so much by the excellence of his own performance, as by enumerating the errors which he thinks other authors have committed: how far this may be the case, we leave to the determination of the reader. In our opinion, however, this little treatise rises rather above the degree of mediocrity, and may probably furnish the young learner with as much knowledge in the theory of this art, as it is worth while to bestow time to acquire.

37. *Considerations on the present Dearthness of Provisions and Corn, in Great Britain; with Thoughts on a suitable Remedy.* By Thomas Elbridge Rooke, Esq. 4to. 1s. 6d. Leacroft.

The causes of the dearthness of provisions are, according to this author, too great a number of horses, still-houses, a prohibition of the distillery of wheat, too general an use of tea, the monopoly of farms, the goodness of the roads, and the numerous dealers in provisions. As the effects of a few of these supposed causes may not be so obvious, it will be proper to explain them upon the author's principles.

He is of opinion that the prohibition of distilling wheat is prejudicial, by occasioning a less number of hogs, poultry, and pigeons to be bred than formerly. That the general use of tea discourages the rearing of horned cattle, by increasing the demand for butter; and that the goodness of the turnpike roads affords a strong inducement for driving cattle to market, to a greater distance than before.

The substance of the method proposed by this author for lessening the price of provisions is, to increase the number of horned cattle, by obliging the dairy-man to wean one third of

his

his calves every year; and that all the British American wheat flour, now imported into Europe, shall be brought to Great Britain.

38. *A Letter to one of the Associators at the Chapter Coffee-House in London. In which are contained Free Thoughts on the proposed Revival of the Bounty for Encouraging the Exportation of Corn, and thereby rendering all Orders of Men tributary to the Land-Owners; and on the Cruelty of the Laws, which, for the Emolument of the Land-Owners, restrain the antient Freedom of Trade in Cattle and Meats, insomuch, that whilst the Poor are starving, the Importation of Food is a Contraband Trade.* 4to. second Edit. 4d. Longman.

The subject of this Letter being fully specified in the title-page, it is sufficient to observe that it is written with spirit and ingenuity.

39. *Considerations on the present State of Credit.* 8vo. 3d. Fielden.

Some useful hints and observations on the present precarious situation of public credit, occasioned by the late alarming failures.

40. *The Lottery Displayed;* 8vo. 1s. Towers.

This pamphlet enters into no political investigation of the theory of lotteries; but it exhibits such a full detail of the method of conducting them, as may gratify at least the curiosity of adventurers, if it should not otherwise prove useful.

41. *Ten Minutes advice to every Gentleman going to purchase a Horse.* 12mo. 1s. Bell.

We meet here with useful rules for guarding against any imposition in the purchase of horses.

42. *A Letter to Sir John Fielding, Knt. illustrated with a Portrait of a Monster.* By Robert Holloway. 8vo. 1s. 6d. Bladon.

The public are certainly indebted to this author, for assuming the invidious censorial office of holding up to their view, such miscreants as ought to be the objects of universal detestation. The portrait with which he here presents us is truly that of a monster of the moral kind. We heartily wish Mr. Holloway success in his laudable endeavours for promoting the interests of humanity and public justice; and that his efforts may be properly supported by those who, as magistrates, have it in their power to contribute to so arduous an undertaking.

43. *A new Present for a Servant-Maid.* 12mo. 2s. Peach.

This is an improved edition of a pamphlet which has long been considered as useful.

44. *An Epistle from Mrs. B——y to his R——l H——s the D. of C——d.* 4to. 1s. Batteson.

For mean poetry and scurrilous invective, this epistle is equally contemptible.

45. *Trifles*. By Vortigern Crancocc, Esq. 8vo. 2s. Bladon.

Vortigern Crancocc, esq. of Crancock, in Devonshire, whose name is derived from *cran*, a crane, and *cocc*, a cock, your ancestors having always been remarkable for having long necks, and being early risers, we earnestly recommend to you to put a lock upon your *table-drawer*, and to take care of the key, unless the rest of your *Trifles*, which are there deposited, be a little more modest than those which your editor has taken from thence, and presented to the public; as we are by no means of his opinion, that this little volume is proper for the perusal of Miss Polly; and that raising *ideas of a certain kind*, and exciting our laughter therewith, renders them familiar without danger; and we are much in an error if, in the Tale of *the White Swellings*, Sally, though only thirteen, was the better for what she heard when Sir Donald and his lady were withdrawn into the room where the sofa was placed; at least, if we may guess by the *cunning jade's* putting on such a face, that you would have sworn she had not been at the door to listen. Bating, however, the circumstance of indency, we shall be content, 'squire Crancocc, to see a few more of your *Trifles*; and of the two kinds, we give the preference to those in verse.

If your editor, who is now your *biographer*, should hereafter become your *thanatographer*, we shall have no objection to his improving in archness, as we cannot always find the zest of his present jests. If biography has, as he says, been so maltreated by those into whose hands she has had the misfortune to fall, as, instead of having her neck, her arms, and bosom, adorned with strings of gems and orient pearls, she has had a necklace of lambstones, bracelets of hogs-puddings, and a tucker of sheeps-guts; we cannot allow, that he has put the brightest stones of Golconda round her ivory neck, amethysts of the East on her alabaster arms, and catgut round her roseate bosom. In consideration of his being somewhat of an humourist, we are willing to overlook his sometimes talking nonsense, or what is much like it; but we advise him to keep a stricter hand over himself in that point.

Of the *Trifles* he has now published, 'squire, the best executed is, in our opinion, the tale of *the White Swellings*; but it is rather too indelicate to lay before our readers.

## FOREIGN LITERARY INTELLIGENCE.

46. *The Chief Arguments of the Evangelical Fundamental Doctrine of the Universal Grace of God in Christ Jesus*. By Jo. Gustar Burgman. 8vo. German.

The author is a Lutheran, and pastor of a congregation in the Savoy, who finding that many of his flock frequently heard sermons preached by those methodists who, in the late Mr. Whitefield's manner, adopted the doctrine of *absolute predestination*, which caused a confusion in their unsettled minds, he, at last, found it necessary to explain the doctrine which he thought to be the true one, in eleven sermons; and being requested, by the members of his congregation, to print the chief *momenta* of his

his discourses, he has published them in a small tract, in which he explains this doctrine in a plain sensible manner, calculated for the capacity of his audience, chiefly consisting of mechanics.

The doctrine is so well known, that it is useless to say any thing upon the subject; but we cannot help observing, that our author makes predestination a *fundamental* doctrine of the Christian religion, which, in our opinion, seems to be in direct opposition to the doctrine of Jesus Christ, who, in his days, found just such people as we do in ours, continually inquiring into subjects which had no tendency at all to promote their salvation, and neglecting those points which were closely connected with the great aim of his mission. He was one day asked, "*Lord, are there few that be saved?*" And he, as the professor of true doctrine, instead of entering upon the merit of this question, only recommended the practical part of his religion to those inquisitive people; "*Strive to enter in at the strait gate.*" It were to be wished that the ministers of the gospel would attend more to the spirit of the words of their Lord and Master, and insist chiefly upon the practice of the moral religion of Christ, rather than perplex themselves and their hearers with useless speculations.

47. *Dactyliotheca*, i. e. a *Collection of Gems from the best Cabinets in Europe, for the Use of Artists, in two thousand Impressions.* By Phil. Dan. Lippert, 2 vol. 4to. German.

The author collected, by a most incredible application and industry, more than three thousand impressions of antique gems. He found, that at Rome one thousand in sulphur cost fifty ducats, and that the great distance of that seat of antique curiosities caused their high price abroad, and that the fragility of the sulphur, and its disagreeable smell, prevented many artists from buying such a set of impressions; Mr. Lippert, therefore, invented a kind of white *terra cotta*, which is a composition of his own, and contains a good deal of a Saxon talc. It receives the most delicate impressions; and by them young students may be instructed and improved, by studying the remains of the ancient artists. To make the whole study more easy and systematical, he has selected from his collection about two thousand gems; the first thousand of which contains mythological subjects, representing the divinities of various nations, but chiefly of the Greeks and Romans, with their emblems, symbols, sacrifices, &c.; the last thousand refers to history, and represents the heroes, philosophers, and celebrated men of Greece and Rome, some kings, and Roman emperors. The impressions are all ranged in a chronological order, in drawers, fitted to boxes, exactly similar to a large folio, each of which contains one thousand, and both together cost sixty ducats, something more than the common price of one single thousand in sulphur at Rome. To facilitate the study of this ingenious collection, the author drew up the account now before us; in which he was assisted by several learned men, and particularly the late great connoisseur of antiques and of the polite arts, Prof. Christ, whose catalogue of monograms of artists is so well known. The whole describes, after an introductory discourse,

course, each gem, the substance it is made of, in what collection the original is to be met with; then he gives the contour of the figures, in a most picturesque and masterly manner, often in the words of Greek and Latin poets, explains the emblems and symbols, takes notice of the manners, vases, utensils, arms, and other figures; distinguishes many things which are often taken as synonymous; for instance, he shews, by a figure, that the *solium* on which the divinities are seated has no back; and that the *thronus* has a back, which is surrounded with victories, a cushion, and a footstool; so that every explication makes the young artist better acquainted with mythology, history, the art, and likewise the costume of the antients, and must of course greatly contribute to promote taste and the study of mythology and ancient history, and conduct the young student to a grand and noble manner in executing the first essays of his art.

48. Canuti Leem, *Commentatio de Lapponibus Finmarchiæ, eorumque Lingua, Vita, & Religione pristina, cum fig.* Copenhagen, 4to, Danish and Latin.

The author was for many years missionary among the Laplanders, and is now professor of the Laponic language. His performance is by no means satisfactory: the historical observations on the origin of this nation are in vain sought for in this book; the remarks on the manners and religion are written in a negligent style, and betray, in more than one place, the superstitious turn of the author; the too numerous cuts are very badly executed.

49. *Histoire Naturelle de l'Air & des Meteores. Par M. Abbé Richard, I—X. vol.* Paris, 12mo.

This is an historical collection of observations made on the air and its meteors, collected from the various publications on that subject. New discoveries and interesting experiments, like those of our ingenious natural philosopher Dr. Priestly, must not be expected in the compilation of the French abbé.

50. Jo. Ern. Gunneri, *Theol. & Phil. Doct. nec non Diæceseos, Nidrosiensis Episcopie Flora Norvegica, vol. I. cum fig.* Copenhagen, folio.

The learned Dr. Gunnerus, bishop of Drontheim, in Norway, had so many opportunities to visit the several parts of his country, and his philosophical turn prompted him to make the best use of them, by collecting the various subjects of natural history, that this, together with his extensive knowledge of botany, enabled him to give a very accurate and complete *Flora Norvegica*. It is a pity, that the bishop observed no order in the arrangement of the Norwegian plants. Some of them are new; but the most curious Alpine plants are reserved for the second volume, which is now in the press. We wish, however, that the engravings for the second volume may be executed with more accuracy and neatness than those of the first.

51. *Practical Observations on the Ars Veterinaria. By Dr. Jo. Christ. Polycarp Erxleben. Goettinguen, 8vo. Germ.*

Dr. Erxleben has done the public a real service, by communicating

eating his Practical Observations on the Diseases of Domestic Animals: they abound with remarks, and the best and most approved remedies are every where proposed. What is very remarkable, the inoculation for the murrain among the horned cattle is here likewise circumstantially treated of; and it appears, that out of nine only four die from inoculation; in the natural way, seven out of nine perish. But the chief advantage arising from the operation is this, that the inoculated cattle are never subject to a fresh attack of the disease. The pox of the sheep, our author thinks, might likewise be inoculated with great advantage, and prevent the great mortality by which these useful animals are frequently carried off, by getting the infection in the natural way.

52. *L'Art de la Porcelaine. Par M. le Comte de Milly, avec fig. Paris, folio.*

A work of an interesting nature, which promises to be useful, as it is published under the approbation of a committee of the Royal Academy.

53. *Le Vernisseur parfait ou Manuel du Vernisseur. Par l'Auteur du Nouveau Teinturier, parfait. Paris, 12mo.*

The art of japanning, and of making varnishes, has been executed in England and in France in a manner superior to that of any other country: but it is still in its infancy. It were therefore to be wished, that a man well versed in chemistry might resume all the known recipes, and establish upon principles the best methods of making durable and transparent varnishes. The French author has collected all that has been said on the subject, and, as a compilation, it will not be without utility: but if the ingenious Mr. Turner, of Liverpool, could be prevailed upon to lay before the public the series of curious and interesting experiments, and his new discoveries in this branch of chemistry, we do not in the least doubt but they would be infinitely superior to any thing hitherto produced on that subject.

54. *Instruction elementaire sur la Construction pratique des Vaisseaux, en forme de Dictionnaire. Par M. Duranti de Lioncourt. Paris, 8vo.*

Another science reduced into a dictionary! digested, as all other dictionaries of this kind, in the country of dictionaries, France. This method of learning the art of ship building is very easy; it will at least serve our beaux and maccaronies to support the conversation when it turns upon ship-building, and enable them to judge whether a vessel is crank, top-heavy, has too high upper-works, is too long for her breadth, has too great harpings, &c.

55. *Examen Maritimo Theorico Practico o Tratado de Mechanica applicado à la Construcción, Conocimiento, y Manejo de los Navios y demas Embaraciones. Par Don Jorge Juan. Madrid, 2 vol. 8vo.*

This is a work of great merit, containing the best principles of building and manœuvring ships, proposed in a plain and easy method.

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